



Sreeh

SreematE rAmAnujAya namaha

**aBaya pradhAna sAram**

(by Sree vEdAnta dESikan)

*SreemAn vEnkaTanAthArya kavitaArkika kEsari/  
vEdAntAchArya varyO sannidhattAm sadA hrudih//*

Let the great AchArya vEnkaTanAtha who is called kavitaArkika simha (lion among poets and logicians) and who is the preceptor of vEdAnta reside in my heart always.

1. [prabandhAvatAra](#)
2. [paratattvOpa brahmaNAdhikArah](#)
3. [SaraNAgati tAtparya prapancha adhikArah](#)
4. [parakaraNa tAtparya nirNayAdhikaraNa](#)
5. [SaraNya Seela prakASAdhikAra](#)

**prabandhAvatAra**

*jayatASrita santrAsa dhvAnta vidhvamsanOdayah /  
praBAvan seetayA dEvya parama vyOma BAskarah //*

The Lord Sree rAma who removes the fear of this mundane world for those who take refuge in Him and who is always accompanied by seeta dEvi just as sun god by splendour (praBa) shines in vaikuNTha (highest abode) as Supreme Lord.

*prAyah prapadanE pumsAm pouna punyam nivArayan /  
hastah Sreeranga Bartur mAmavyAd aBaya mudritah //*

For those who take refuge in Him (Lord ranganaAtha) there is no return to this mundane world from paramapada (vaikuNTha). The hand of the Lord ranga which indicates that one need not fear is indicative of this above theory.

*namastasmai kasmaichana Bavatu niShkinchana jana  
swayam rakShA deekShA samadhika samindhAnayaSasE /  
surAdheeSa-svaira-kShaNa-kupita SAPAyudhavadhu  
druShittAdurjAta praSamana padAmBOja rajase //*

The Lord voluntarily undertakes the responsibility of protecting His devotees. By this He is well known as protector of those who take refuge in Him. The Lord of gods indra, once when he was infatuated with cupid god, tried to enjoy the wife of gautama, namely ahalya and got curse from gautama. Besides ahalya became a stone. It is only by the touch of the Lotus Feet of Lord Sree rAma, ahalya who was released from the curse. We prostrate before such divine Feet of Lord rAma which removes all such evil things.

*SOkantavirkkum Sruti poruLonru SolluhinrEn. nAhantanakkum irAkkadarkkum namakkum  
SaraNAm AkaNDalan mahanAhiya Avali pEriyadOr kAham pizhaittiDa kaNNazhivE Seida  
kAkuttanE.*

The meaning and gist of the vEdas which removes the sorrows of this world have been enunciated through itihAsas. The son of indra, came in the form of a crow and did great sin with Goddesses seeta who was the wife of Lord Sree rAma. Even then, with a kind view that

he should also live, Sree rAma, only removed his (crows) right eye as a propiation to his sin. This was the greatness of Sree rAma. Just like that Sree rAma is the protector for all of us including the gods. With this it is clear that Lord never transfers His responsibility of protecting His devotees to any one, and He Himself protects each and every one. For this kindness, what is required is the service of His Lotus Feet.

*orukkAIE SaraNAha aDaihinrArkkum unakkaDimai yAhinrEn engirArkkum arukkAdE  
anaivarkku anaivarAlum anjElenraruL koDuppan idutAnOdum irukkAlum ezhilmunivar  
ninaivinAlum ivaiyarivAr SeyaluDan ennisaiivinAlum nerukkAda neeL viradamena konrenru  
neriyuraittAr nilaiyuNarndu nilaipeTTrOmE.*

For those who perform SaraNAgati only once, and to those who say ‘I will be Your servant throughout’, the Lord gives “aBaya” saying that do not fear, I will protect you. This is the vow that He has undertaken. This has been greatly praised by sages and saints all over. We see this quality of protecting His devotees in Sree rAma and we get this benefit from Him.

*“paritrANaya sAdhoonAm vinASaya cha duShkrutAm dharma samsthApanArthAya  
samBavAmi yugE yugE” engirapaDiyE sarvESwaran oru trEtAyugattilE chakravartti  
tirumahanAi avataritta kAlattilE Sree vAlmeeki BagavAn pakkalilE ivvavatAra-vruttAntattai  
sangShEpaNa SravaNam paNNi*

The great rAmAyaNa, which is considered as SaraNAgati SAstra (treatise on self surrender) and SaraNAgati vEda was told by vAlmeeki. The reason for enunciating this scripture is stated below. The Lord has declared that He would incarnate in this world to uphold dharma, and protect His devotees besides destroying the wicked. Accordingly when Sreeman nArAyaNa took incarnation as Sree rAma by taking birth as daSaratha’s son, sage vAlmeeki listened from brahmariShi nArada, the great story of Sree rAma in an abridged form.

*“machchandAdEva tE brahman pravrutteyam saraswatee” engirapaDiyE saraswatee  
vallaBanAna brahmAvinuDaiya prasAdattAIE pravruttamAna divya sAraswatattai  
uDaiyavanumAi  
“rahasyam cha prakASam cha yadvruttam tasya dheematah /  
rAmasya saha soumitrE rAkShasAnAm cha sarvaSah //  
vaidEhyASchApi yadvruttam prakASam yadi vA rahah /  
tachchApyaviditam sarvam viditam tE BaviShyati //”  
na tE vAgannrutA kAvyE kAchidatra BaviShyati //” enru brahmAvAIE datta varanumAi*

By the grace of chaturmuKa brahma all the treasure of the scriptures and the entire story of seeta rAma and their behaviour etc. has obtained by vAlmeeki and got the power to explain it to the entire world. Like this sage vAlmiki understood the import of rAmAyaNa just like a Amla fruit in the palm. He then desired to propagate the secrets of this scriptures to the world for the benefit of humanity.

*dharma veerya prasootamAna  
“hasitam BASHitam chaiva gati-r-yA yachcha chEShTitam/  
tatsarvam dharma-veeryENA yathAvat samprapaSyati//” divya chakShussAIE ivvavatAra  
vruttAntattai “pANAvAmalakam yathA” ennumpaDi nirava SEShamAha sAkShAtkarittu  
“daSEndriyAnanam GOram yO manO rajanee charam/  
vivEka-Sara-jAlEna Samam nayati yOginAm//” mumukShuvukku paramOpakArakamAna  
ivvavatAra rahasyattai veLiyiTTu lOkattai ujeevipaikkAha tan karuNaiyAIE pravruttanAi  
“itihAsa purANAByam vEdam samupabruhmeyEt biBET-yayalpa-SrutAt vEdO mAmyam  
pratariShyati” engirapaDiyE*

There were reasons to propagate this great scripture. It was necessary to call out the true import of vEdas, and purANas which are corolla Tory to vEdas and teach the less learned and needy. As otherwise there was the risk of misunderstanding the vEdas. It was therefore

required to remove this fear.

*pratAraNa Bayattai SamippaikkAhavum “puNyam vEdaiScha sammitam” engirapaDiyE  
nAlu vEdangaLum oru taTTilum tAnoru taTTilumAha nirkira Sree rAmAyaNamAhira  
prabandhattai aruLi Seidu “chintayAmAsa kO-vEdatprayunjeeyAditi praBuh” engirapaDiyE  
yAraikkoNDu ipprabandhattai pravarttika kaDavOm enru Sinditta samayattilE kuSha  
lavarhaL vandu pAdOpa-sangrahaNam paNNa*

*“tou tu mEdhAvinou druShTwA vEdEShu pariniShThitou/  
vEdOpa-bruhmaNArthAya tAvagrahayata praBuh ||” engirapaDiyE  
uchitAdhikAri muhattAlE upabruhmaNa-roopamAna ipprabandhattai pravarttippittAn.*

Like this, writing Sreemad rAmAyaNa which is equal to four vEdas. Sage vAlmiki was thinking to from whom this scripture is to be popularized, at that time kuSha and lava who were well versed in vEdas and highly intelligent came in front of him. The sage decided that they are the fit disciples to recite and propagate rAmAyaNa. And therefore through them Sreemad rAmAyaNa, which is the gist of vEdas was propagated.

*prabandhAvatAra samAptam*

[Return to Top](#)

## **paratattvOpa bruhmaNAdhikArah**

*ippaDi ipprabandhattil paNNugira bahuvidangaLAna vEdOpa bruhmaNangaLil  
pradhAnamAna upabruhmaNam SwEtA swadarAdihaLil Solluhira sarva SaraNya para tattva  
viShayamAyum sarvAdhikAramAna SaraNAgati roopa parama hita viShayamAyum iraNDu  
vahaiyAyirukkum.*

The principle matter revealed in this treatise is enunciated in SwEtAswadarOpaniShad which is one of the important upaniShad. Here the nature of Supreme deity who is the protector of all and the nature of SaraNAgati which is accessible by one and all and for which all have equal rights, have been clearly stated.

*adil sarva SaraNyamAna para tattvattai niShkarShikkumiDattil sarvESwaranai paTTra  
samarenrum, Ekah enrum, adhika enrum sangidarAyiruppAr iruvaruNDu. avarhaL  
yArennil sarvESwaranuDaiya mahanum pEranum. avarhaLil pEranAna rudranirkATTil  
sarvESwaran adhikan ennumiDattai*

When deciding as to who is the Supreme deity, there are some who argue that there are other deities who are equal and higher than Sreeman nArAyaNa. Particularly the fourfaced brahma who is the son of nArAyaNa and rudra who is the grandson of nArAyaNa. But paraSurAma has said in one of the places as below

*"jrumBitam tad-dhanur dhruShTvA Saivam viShNuparAkramaih /  
adhikam mEnirE viShNum dEva-sarShi-gaNastada ||" enru*

*Sree paraSurAma vAkyattAlE veLiyiTTAn. rAvaNavadhAnantaram dEvarhaL perumALai  
stOtram paNNuhirapOdu, brahmAdi- sarva-dEvarhaLuDaiya*

*“kartA sarvasya lOkasya SrEShTO jnAnavatAm varah /  
upEkShasE katham seetAm patanteem havya vAhanE ||  
katham dEva gaNa SrEShTham AtmAnam nAvabuddhyasE /  
upEkShasE vA vaidEheem mAnuShah prAkruTO yathA ||”  
engira vAkyattAlE perumALuDaiya sarvasmAt paratvattai sthApittAn.*

“After seeing the victory of the viShNu’s bow against Siva’s bow in the war, all the sages and gods realized that viShNu is superior to all other.”

After the death of rAvaNa, all the gods including four faced brahma, praised Sree rAma as under.

Oh! Lord, You are the creator, destroyer, and supporter of all the worlds, You are all knowing, and the doer of all actions. How can You ignore seeta who is falling to fire, as ordinary woman”. By this Sree vAlmeeki has established the Supremacy of Lord Sreeman nArAyaNa.

*anantaram dEvarhaL tavira brahma tanittu stOtram paNNuhiraviDattilum, edirikaiyyAIE viDuteeTTAna kaNakkilE, “akSharam brahma satyam tvam” enru sarva vilakShaNamAna para brahmam perumAL ennumiDattaiyum, “tvam trayANAm hi lOkAnAm AdikartA swayam praBuh” enru brahma lakShaNamAna jagatkAraNatvattaiyum, “jagat sarvam Sareeram tE” enru sarva Sareeratvattaiyum “aham tE hrudayam rAma jihvA dEvi saraswatee”*

Afterwards, leaving all the gods chaturmuKa brahma himself praised god saying “You have the form which cannot be destroyed and You are the Supreme deity incarnated as Sree rAma. besides the quality of Supreme deity namely the creation of the entire world has been attributed to Sree rAma.

*ityAdihaLAIE Srouta-prayOgattil putra paramAna hrudaya-SabdattAIE brahmAvinuDaiya kAryatvattaiyum, maTTrumuLLa dEvataigaLellAm viBootyEka- dESamAnapaDiyaiyum, “SaraNyam SaraNam cha tvAmAhur divyAmaharShayah” enru sarvaSaraNyatvattaiyum pESinAn. “yAvanoruvan brahmAvai murpaDa SruShTikkirAn” enru SwEtAswadarOpaniShat SruShTikkirAn” enru swEtAswadarOpa niShattilE adheetamAna varttattai uttara Sree rAmAyaNattilE brahma tannuDaiya vAkyattAIE pESinAn.*

Besides the main sign of Supreme deity namely creation has also been indicated in the sentence “that I am Your heart”. According to scriptures, the term “heart” indicates the act of creation and all gods are included in Him as a single entity. Also the quality of “protection of all” has been indicated. The Lord first created brahma and through him the remaining world was created. The four-faced brahma himself has said this in uttara rAmAyaNa as under.

*enganE ennil “samayastE mahAbAhO swAn lOkAn parirakShitum sankShipyA cha pura lOkAn mAyayA svayamEva hi/ mahArNavE SayAnOpsu mAm tvam poorvamajeejanah ||” enru toDangi padmE divyErkka sankASE nAByAm utpAdhya mAmapi/ prAjApatyam tvayA karma sarvam mayi nivESitam // sOham sanyasta BAro hi tvAmupAsE jagatpatim/ rakShAm vidhatsva BootEShu mama tEjaskarO BavAn/*

Oh! Lord, to protect the world, when You were sleeping in the great ocean after keeping the entire universe in Your stomach, You created me through Your naval, and instructed me to create the remaining world. You gave Your power to me to do that job without any interference.

*tatas-tvamapi durdharShah tasmAt BAvAt sanAtanAt // rakShArttha sarva BootAnAm viShNutvam upajagmivAn / adityA veeryavAn putrah BrAtrooNAm harSha vardhanah // samutpannEShu krutyEShu lOkasyArthAya kalpasE / sa tvam vitrAsyamAnAsu prajAsu jagatOdhunA / rAvaNasya vadhAkAnkShee mAnuShEShu mAnOdadhAh // enru sarvESwaran parama kAraNamAnapaDiyaiyum tAn avanukku kAryaBootanumAi paratantranumAi tadadheena pada lABanumAyirunda paDiyaiyum, tangaL naDuvum rAjavamSattil naDuvum sarvESwaran matsyAdihaLuDaiya madyattilEpOLE swEchchaiyAIE avatarikkirAn ennumiDattaiyum brahma viNNappam SeidAn.*

You also took incarnation as upEndra to make the act of creation a continuous process. Now You have taken birth as Sree rAma to kill rAvaNa to save the world. Thus the Lord is the sole cause for the world and he (chaturmuKa brahma) is dependent on Him only. And in the royal dynasty, in various forms such as fish etc. Lord Himself takes incarnations on His won will.

*tannuDaiya SOdikku ezhundaruLuhirapOdum,  
“Agachcha viShNO Badram tE diShTyAm prAptOsi mAnada /  
BrAtruBis-saha dEvABaih praviSasva svikAm tanum ||  
vaiShNaveem tAm mahOtEjas tachchAkASam sanAtanam /  
tvam hi lOka patir dEva na tvam kEchana jAnatE /  
rutE mAyAm viSAIAkSheem tava poorva parigrahAm ||”*

*“yAmichchasi mahAtEjas tAm tanum praviSa swayam /” enru viNNappam seidAn.*

*ippaDihaLAI brahmAdihaLukkum kooDa SaraNyamAi paramakAraNamAna paratattvattai  
pratipAdikkira dEva-bAhangaLukku upabruhmaNam paNNinAn.*

When Sree rAma returned to His abode paramapada, brahma has said “Oh! Lord viShNu please come back to Your abode after having enjoyed the kingdom with Your brothers etc”. Thus for the vEdas which proclaim the Supremacy of viShNu as paratattva, vAlmiki wrote Sreemad rAmAyaNa as a supporting scripture to vEdas.

*paratattvOpa bruhmaNAdhikaraNa samAptam*

[Return to Top](#)

## **SaraNAgati tAtparya prapancha adhikArah**

*ippaDi sarva SaraNyamAna para tattvattinuDaiya vaSeekaraNa samarttamAi  
sarvAdhikAramAi parama hitamAyirukkira SaraNAgati, dharmattukku vidAyangaLAna vEda  
BahangaLai ipprabandhattil upakramAdihaLAIE upabruhmittAn. enganE ennili:--*

*avatArArambattile murpaDa chakravartiyinuDaiya yajnattile havirBAGA grahaNArttamAha  
tiraNDa dEvarhaL rakShakAkAnkShihaLAI ‘AvArAr tuNai’ enru nirkiravaLavile  
“EtasminnantarE viShNuh upayAtO mahAdhyutih /  
SanKa chakra gadA pANih peetavAsA jagatpatih||”*

By deciding the Supreme deity in the previous chapter, it is enumerated in this chapter that it is the duty of every soul to perform SaraNAgati with that deity alone.

This SaraNAgati can be performed by all without any caste, creed or position and this is the best way of attaining Him. This truth has been proved by sage vAlmeeki in the beginning and at the end of the scripture of Sree rAmAyaNa. When the gods were baffled as to who would protect them from the onslaught of rAvaNa, when they came to accept their share in daSaratha’s sacrifice.

The Lord viShNu appeared between them and assured them that He would protect them. At that time all the gods performed SaraNAgati at Him.

*engirapaDiyE sarvaSEShiyAna sarvESwaran avakASam pArttu rakShaNa  
sannAhattAluNDAna puhar tOnrumpaDi rakShNOpakaraNanhaLODE kooDa kaTTi  
yuDuttu vandu tOTTra “siddha gandharva yakShAScha tatas tvAm SaraNam  
gatAh/” enru dEvajAtiyiluLLArellArum irundadE kuDiyAha SaraNAGatarAna paDi  
SonnAn.*

All the siddhas, yakShas and other gods also performed SaraNAgati at Lord viShNu for protection.

*triSanKu SunaSSEpAdi vruttAntanhLilum viSwAmitrAdi vyApAra viSEShanhaLai Solli,  
SaraNagata rakShaNam parama dharmamenrum, samartta kAruNika viShaya SaraNAgati  
PalavinA bootai enrum kATTinAn. iLaiya perumAL*

***“sa BrAtuS charaNou gADham nipeeDya raGunandanah /  
seetAmuvAchAtiyaSA rAGavam cha mahA vratam //” enru upAya parigrahattai paNNi,***

Even in case of triSanKu and SunaSSEpa, viSwAmitra preached SaraNagati and proclaimed that it is the highest dharma. The SaraNagati done at the Feet of Lord viShNu yields the highest award i.e. the paramapada.

The brother of Sree rAma, lakShmaNa also accepted SaraNagati and did the same in front of seeta who is the incarnation of lakShmi and vowed to do the eternal service of Sree rAma.

***“idukku balamAha “kuruShva mAmanucharam vaidharmyam nEha vidyatE /  
krutArthOham BaviShyAmi tava chArthah prakalpatE //  
BavAmstu saha vaidEhyA giri-SAnuShoo-ramsyatE /  
aham sarvam kariShyAmi jAgratah svapataShcha tE //” enru perumALum pirATTiyum  
SErnda sErttiyilE tAm aDimai Seyya apEkShittArenru SolluhaiyAlE upAyOpEya para  
vAkya dwaya roopamAna SaraNagati mantra viSEShattai upabruhmittAn.***

lakShmaNa voluntarily accepted to do all type of services to both rAma and seeta. Thus he enumerated the act of prapatti and the result for the same namely the incessant all type of service to god. This is the internal meaning of the SaraNagati mantra.

***murpADarAna dEvarhaL paNNina prapattikkAha rAvaNavadattirku ezhundaruLuhaiyum  
pirpADarAna Sree BaradAzhwAn paNNina prapattikkAha meeNDu tiruvabiShEkam  
paNNuhaiyum viruddhamAna paDiyAlE Sree BaradAzhwAnukku prapatti paNNinapOdE  
paramabalam saDakenat talai kaTTiTTrillaiyAhilum avarukku kaikEyee kalahattilE  
prasaktamAna avadhyam teerumpaDi***

First, Lord took avatAra as Sree rAma to kill rAvaNa as the reward for the SaraNagati did by the gods, subsequently after the death of rAvaNa He returned to ayOdhya and got Himself crowned. This is the reward for the SaraNagati did by Barata at chitrakooT. Both these are not contradictory. Because although Barata did not get the reward immediately for his SaraNagati, Sree rAma gave His sandals to Barata as a substitute to remove the sin committed by his mother kaikEyi. First He granted the desire of gods who did SaraNagati first and then fulfilled the desire of Barata.

***‘maravaDiyai tambikku vAnpaNaiyam vaittupOi vAnOr vAzha’—engirapaDiyE appOdu  
sAkShAt balamAna tiruvaDihaLukku pratinidiyAna Sree SaTagOpanAlE sapalatvam Solli,  
pinbu poorvapratijnAtamAna dEva kAryam talaikaTTinavArE Sree puShpakavimAnattAlE  
sAkShAt balamAna tiruvaDihaL swayam-AgatangaLai ayatna labdhangaLAnapaDi SonnAn.***

By sending the sandals along with Barata to look after the kingdom, as His representative, Sree rAma fulfilled the desire of Barata by doing a thing which was impossible to be done.

***appaDiyE  
“tvAmAmananti kavayah karuNAmrutAbdhE jnAnakriyA Bajana laByam alaByam anyaih /  
EtEShu kEna varadOttara kOsalaStAh poorvam sadurvam aBajanta hi jantavastvAm//”  
“purpA mudala pullerumbAdi onrinriyE narpAlayOttiyl vAzhum charAcharam muTTravum  
narpAlukku uittanan nAnmuhanAr peTTra nATTuLLE” enrum pEsuhirapaDiyE jangama  
stAvara viBAhamara upAyAdhikAra prasanga rahitamAna jantukkaLai ellAm  
viShayavAsame paTTrAsAha pinbu rakShikkum prakArattirku puranseyalAna***

Besides, by the prapatti done by Barata itself. He protected all the sentient and non-sentient beings and gave them the highest abode. Thus while protecting His subjects god does not expect any special request from His devotees.

***“tE vayam Bavata rakShyA Bavad viShaya vAsinah /***

*nakarastO vanastO vA tvam nO rAjA janESwara ||"*  
*engira riShihaL vAkyattinpaDiyE avarhaLukku virOdhihaLAna rAkShasarai nirAkarittu*  
*riShihaLai rakShittapaDi SolluhaiyAlE 'rakShApEkShai paNNumbOdu vErOr upakAram*  
*paNNavENDA; aBimAna gOcharamAna viShayattil ananya SaraNatayai veLiyiTtu*  
*kiDakkavamaiyum' enra tirukkaNna mangaiyANDAnpaDiyE "kaDaittalaiyirundu vAzhum*  
*Sombarai uhatti" ennum arhattai veLiyiTTAn.*

“Even when You are in the kingdom or in forest, You are our protector” thus said the sages. While killing the rAkShasas which was one of His avatAra prayOjana, He protected the sages also, without being specially asked for. When protecting the utter helplessness of the devotee is the only criteria for god and nothing else. This has been said by Sree tiukkaNNamangai ANDAn. vAlmeeki has also enumerated the same truth.

*ArdraPirAdhanAi udirakkaiyanAna kAham brahmAstrABimantritana turumbAlE*  
*turappuNDu brahma mudalAna onrEri onruyarttAr vAsalhaLellAm nuzhaindu nuzhaindu*  
*ennai kAttukkoLLa vallAruNDO enru kadinnaviDattil kAkkaikkoruvarumillaiyAyiTtru*

When kAkAsura did the grave sin, Sree rAma converted a grass stick into brahma missile and threw the same on kAkAsura. No one in the entire three worlds could protect him.

*avvaLavil, "sa pitra cha parityaktah sooraiScha samaharShiBih" engirapaDiyE priyahita*  
*kArihaLanadAyum tahappanum avarhaL nATTilE kuDiyirukkira dEvajAtihaLum*  
*SaraNagata rakShaNadharmattirkku upatEShTakkaLana maharShihaLum*  
*tAngaLEriTTukkoNDAl*  
*"brahma swayam BooSchaturAnanO vA rudrastrINEtras triburAntakO vA/*  
*indrO mahEndrasooranAyakO vA trAtum na SaktA yudhi rAma vadhyam||"* *engirapaDiyE*  
*ikkAhattukku rakShai piravAdu enru idanuDaiya hitattai niropittu perumAL*  
*kaikkoLLuhaikkeeDAha ikkAham 'engum pOi karai kANadu eri kaDal vAi meeNDEyum*  
*vangattin koombEru mApparavai' engirapaDiyE ananyagatiyAi vizhavENum enru pArttu*  
*ellOrum turatti kadavai aDaittArhaL. appOdu vEruru dikkai nOkkinAl brahmAstram*  
*toDaruhirapaDiyaiyum, perumAL ezhundaruLiyirukkira dikkai nOkkina pOdu kolla*  
*ninaivanrikke SerukkaDakka ninaittirukkira sarvalOka SaraNyan tiruvuLLattai arinda*  
*brahmAstram kAltAzhhirapaDiyaiyum kaNDa kAham tappipOha*  
*ninaivuNDayirukkaiSeidEyum*

When a grass was thrown as brahmAstra it chased the crow. He went to all gods to protect him and cried helplessly with loud noise. No one could protect the crow. All of them advised the crow to go and fall the Feet of Sree rAma Himself and perform SaraNagati and all of them shut their doors. The brahmAstra which was chasing him made the crow turn towards Sree rAma only. After roaming in all the three worlds, the crow finally fell at the Feet of Sree rAma.

*'treen lOkAn samparikramya tamEva SaraNamgatah' engirapaDiyE pOkattTru vandu*  
*vizhundadu. ippaDi vizhundaviDattil*  
*"sa tam nipatitam Boomou SaraNyas SaraNagatam /*  
*vadhArhamapi kAkutstah krupayA paryapAlEyat ||"* *engirapaDiyE vadArhan pOkattTru*  
*tAmirunda viDattilE vandu vizhundamAtramE SaraNagatiyAha koNDu perumAL*  
*prANArtiyAna ivanukku prANa pradAnam paNNi rakShittAr engaiyAlE ettanaiyEnum*  
*teerakkazhiya aparAdam paNNinAraiyum pOkattTruvizhundAl, Sreemat Sabdattilum*  
*nArAyaNa Sabdattilum SolluhirapaDiyE nityAnapAyiniyAna pirATTi*  
*sannidhiyuNDahaiyAlum parama kAruNikatvAdihaLAlum perumAL EriTTu koNDu*  
*rakShippAr ennum paramarahasyattai veLiyiTTAn.*

So when the crow could not find any protector in the whole of three worlds, he fell at the Feet of Sree rAma. Even though he was fit enough to be slain, just asked for protection and fell at His Feet. Sree rAma saved the life of the crow. By this, any one who commits grave sin if he asks to be pardoned, god will protect him, besides being recommended by Sree mahAlakShmi

who acts a recommending agent for the soul. vAlmeeki has enumerated this great secret in the episode of kAkAsura.

*prANArttiyAna ikkAhattirku prANa pradAnam paNNuhaiyAIE prapatti Palam siddham. duShprakrutiyaAna ikkAhattiruku sikShaiyAha oru kaNNazhivAIE astrattai vilakkinAr. Sree paraSurAmanaLavil toDutta ambai avan teLindu dwandwa yuddhApEkShai tavarndaLavil avanukku maneeShita viruddhanhaLANa sookrutangaLilE EvinAr. samudrattai kurittu toDutta ambai samudrAbimAni puruShan sANutApanAi SaraNagatanAhaiyAIE,*

Since the crow prayed for life, his life was saved as an award for prapatti.. but as a rule brahmAstra should not go wasted, and therefore a small punishment of removing his right eye was imposed.

Similarly, Sree paraSurAma gave vaiShNava bow to rAma and ask rAma to use an arrow from that bow and said He would fight with rAma. rAma became victorious in that moral fight and again with a view that His arrow should not go wasted, as per paraSurAma's request, used that arrow to destroy those who were opposite to paraSurAma.

*dwiShattukkaL pakkalilE ASritaruDaiya pApa kruttyattai EriDungaNakkilE, samudravirOdihaLANa pApiShTar pakkalilE kAhattaipaTTra astrattai prayOhittavaLavil pOkkarudiyozhiya uLLoru pasaiyillAda kAham SaraNagatamAnapOdu ikkAhattiruku aparAdam paNNuhaiyil aBisindhivirAm illAdapaDiyAIE 'maTTtraikkaN koLLAmE kOl koNDu vA' engirapaDiyE*

Like that when rAma prayed for sea god to help Him cross the sea, sea god did not immediately react. Angered by this, Sree rAma decided to dry the ocean. Then sea god surrendered to Sree rAma and out of sheer grace rAma pardoned him and destroyed sea god's enemies by using the arrow which was set on him.

*iniyOr aparAdattODE maTTtrakkaNNum pOm enru anji turapi sandiyaiviTTu tirihaikkAha oru kaNNai astrattirku ilakkAkinAr. AhaiyAl immoonnruru vruttAntangaLilum astrattirku lakShyam koDuttapaDiyellAm ASritahitamAha venru nirNeetam.*

By removing one eye of the crow, a fear was created in him not to commit such mistakes in future lest the other eye may also be removed and he would become totally blind.

Thus in all the three instances cited above, using the arrow to kill the wicked and to give small punishment is only to protect the refugees. Therefore there is no deviation from SaraNagata dharma.

*kAryattil abisandhiyuNDAYirukka BOgaprasangattAIE anya-pararAi kaDuka perumAL ezhundaruLiyirunda viDattilE varAdavaLavilE, samayAdilankanam paNNinArAha pazhisumanda mahArAjar viShayattil iLaiyaperumALuDaiya SeeTTrattai kaNDa sanmantriyAna tiruvaDi 'krutAparAdhasya hi tE nAnyant paSyAm yaham kShamam/ antarENAnjalim baddhwa lakShmaNasya prasAdanAt //' enru avvavasarattilE*

When sugreeva did not carry out the promise made by him in time, indulging in worldly pleasures and got the name as 'detractor', lakShmaNa became very angry. At that time AnjanEya advised sugreeva to surrender to lakShmaNa and pacify him.

*aparAdhamE paTTTrAsAha SaraNagatarAi prasAdipikka prAptam' enru mahArAjarukku dharmOpadESam Sollum kramattilE hitam Solla, mahArAjarum teLindu 'yadi kinchidadi krAntam viSvAsAt praNayEna vA / prEShyasya kShamitavyam mE na kaSchin nAparAdhyAti //' enru kShamai koNDa prakArattai SolluhaiyAIE, Bagavat viShayattilE sAparAdharAnAlum BAGavatarai kShamai koLLa ammuhattAIE perumAL kShamittaruLuhaiyAIE ivanum niraparAdhanAi kainkarya*



**yOgyanAm ennumiDattai veLiyiTaruLinAn.**

Accordingly, sugreeva surrendered to lakShmaNa and requested to pardon Him. It is thus shown, if any one commits any sin towards god, by surrendering to His devotees also, that sin can be wiped out and he will be eligible for service to god.

**avvaLavil "yachcha SOkABi Bootasya SrutvA rAmasya BAShitam /  
mayAtvam paruShAN yuktah tachcha tvam kShantumarhasi //" enru iLaiyaperumAL  
tammuDaiya pAruShya vAkyangaLukkaDi SOkaparavasaraAna perumALuDaiya  
SeeTTrattaLavil piranda pASurangaL enru tammuDaiya aparAdhattai sOpAdhikamAkki**

Further lakShmaNa also requested to pardon from sugreeva for having uttered harsh words as he was deeply disturbed by the anger shown by rAma.

**'na cha sankuchita pantha yEna vAlee hitO gatah' enrArpOLE mElezhuchchiyAna  
perumALuDaiya pASurangaLukku kAraNam kAman SeidAn, manyu SeidAn engira  
kaNakkilE sOkamEyAyiTTru. "samayE tiShTa sugreeva" engaiyAlE perumALuDaiya  
pASurangaLukkum ippaDi tAtparyam enru kATTi appaDiyE sOpAdhikamAna tangaL  
aparAdhangaLukku mahArAjarai kShamai koNDar engaiyAlE sAparAdarAna Sree  
vaiShNavarhaL purindu anutApattAlE kruta prAyaSchittarAnAl ivarhaL viShayattil  
aparAdha dasaiyil paNNina anAdarAdihaLukku tAngaL edirE kShamai koLLavENDum  
ennum SAstrArthattai kATTinAn.**

**ippaDi viBeeShaNa vruttAntattirku munbu SaraNagati dharmattil ipprabandham ninranilai  
SonnOm. ivviBeeShaNavruttAntattirku pinbu "samudram rAGavO rAja charaNam kantu  
marhati" enru tanakku SaraNagati palikkakaNda paramadhArmikaNuDaiya vAkyattAlE  
aSaktanukku abimata siddhikku Saktanai ASrayikka prAptam ennumiDam Sonnan.  
avviDattil "chApamAnyA SOmitrE SarAmSchASi viShOpamAn/  
sAgara SOShayiShyAmi padByAm yAntu plavangamAh //"**  
**perumAL kaiyambu mANDavarallAmayAlum SaraNamAha varikkappaTTa jaIASayam  
alparamatiyumAi alpaSaktiyAlum SaraNagati paliyAdozhindadattanai.**

After viBeeShaNa SaraNagati, viBeeShaNa says to rAma You also do SaraNagati with the ocean god, he will show You the way to cross the ocean. The meaning of this is that viBeeShaNa after his successful SaraNagati with rAma, he thought that the SaraNagati done by rAma with the god of ocean will also be successful but that was not so because SaraNagati becomes successful only if weaker person does that with a more powerful man. In this case rAma was more powerful and ocean god was less powerful. Besides the god of ocean did not know the SaraNagati dharma. Therefore rAma got angry and asked lakShmaNa to bring the bow to dry the sea. Then immediately the ocean god appeared before rAma and prayed for his pardon. Thus the SaraNagati done by rAma with the god of ocean was not successful as ocean god was less powerful. Therefore SaraNagati should always be performed with powerful persons than us.

**pinbu rAvaNan tannai kurittu ripooNAmabivatsalarAna perumAL  
"arAkShasamimam lOkam kartAsmi niShitai Saraih /  
nachEraNamaByEShee mAmupAdAya maithileem //"**  
**enru aruLi Seida pASurattAlE perumALuDaiya SaraNyataikku uruppAna sarva  
Saktivattaiyum paramakAruNikatvattaiyum hita pravartakatvattaiyum prakASippittAn.**

Similarly when showing love towards His enemies also, i.e. rAvaN, Sree rAma says "although I am capable of destroying the entire I will not do that if you give back mythili to Me". This shows although Lord is all powerful, He is extremely kind towards men even they commit grave sins.

**"iyam seeta mama sutA sahadharmachAri tava" SaraNagata rakShaNa dharmattilum saha  
dharmattilum pirATTiyum**

*“mitramoupayikam kartum rAmas stAnam pareepsatA /  
 vadham chAnichata GOram tvayAsou puruSharShapa: //  
 viditah sa hi dharmajna SaraNAgatavatsalah /  
 tEna maitree Baboova tE yadi jeevitumichchasi //  
 prasAdayasva tvam chainam SaraNAgata vatsalam /  
 mAm chAsmai prayatO BootvA niryaAtayitum marhasi //”  
 rAvaNan pratikoolanAyirukka SeidEyum mAtrutva prayuktamAna vAtsalyAdiSayattAIE  
 “astutE” ennum prakArattile aruLi Seida vAkyattAIE itdampatihaL lOkahitattile  
 samAnAbiprAyar ennumiDattai kATTinAn. ippaDi “tEna maitree BavatutE” enraduvum  
 rAvaNanukku SiSupAlanAna janmAntarattile antima kShaNattileyAhilum  
 kAryakaramAyiTTru.*

Even when seeta who is always a follower of rAma called ‘sahadharmachariNi’ expresses her kindness towards rAvaNan who was a great sinner, just as a mother shows towards her child. It is clearly shown to the world that both the Divine Couple are greatly bent upon to protect the sinners if they perform SaraNAgati. The advice made by seeta to rAvaNan helped him to remember the Lord even in his next birth as SiSupAla.

*SarANya saha dharma chAriNiyAna pirATTi viShayattile tarjana BartsanAdi  
 pravruttaihALana  
 “tadalam krooravAkyar vah santvamEvABidheeyatAm /  
 aBiyAchAma vaidEheem EtAdvi mama rOchatE//  
 BartsitAmapi yAchadhvam rAkShasya kim vivakShaya /  
 rAGavAddhi Bayam GOram rAkShasAnAmupasthitam //  
 praNipAta prasanna hi maithilee janakAtmaJA /  
 alamESha paritrAtum rAkShasyO mahatO BayAt //”  
 rAkShasihaLai kurittu, trijaTaiyum svamatam SonnapaDiyai pEsinAn. pirATTiyum,  
 avarhaLisavinrikke irukka, satva prakrutiya trijaTaiyODu avarhaLukkuNDAna  
 tuvakkAIE vAtsalya paravasaiyAi aruLiSeida vArttaiyai Sree vAnaraveerarhaLukku  
 anupAShittu kATTuhira tiruvaDi “alamESha paritrAtum rAGavAt rAkShaseegaNam” enru  
 trijaTA vAkyattai muDittu  
 “tatas sA hree matee bala Bartur vijaya harShita /  
 avOchat yadi tat tatyam BavEyam SaraNam hi vah //” enru pirATTi aruLi Seida rakShApara  
 sweekAra vAkyattai anuvadittu kATTinAn.*

When the demon women threatened seeta at the aSOka garden, one demon lady called trijaTa said “Oh! demon women, stop this threatening of seeta. I have seen a dream where rAma has killed rAvaNan. If that becomes true, then we will be in great trouble. Therefore let us pray now itself to seeta to protect us. She will definitely protect us from danger and she is capable of that. seeta while listening to their conversation itself, before they could pray, gave them assurance that she would definitely protect them in case her husband become victorious.

*pinbu sAparAdaihaLana rAkShasihaLaippaTTra rAma toodan Seerina viDattu  
 “papAnAm vA soopAnAm vA vadhAhiNAM plavangama/  
 kAryam karuNamAryENa na kaSchin nAparAdhyati //”  
 ityAdihaLile avan SeeTtrattai ATTri pirATTi rAkShasihaLai tAnEriTTukkoNDu  
 rakShittapaDi SonnAn.*

When AnjanEya, after the war and victory of Sree rAma wanted to punish those demon ladies seeta dEvi said that “who is not a sinner in this world. All do commit one mistake or the other. Therefore pardoning them is the only best way. I have already promised them, therefore do not do any harm to those ladies”. Thus she protected them.

*ivvruttAntattai anusanditta BaTTar rAmagOShTikku mAgAta namakku pirATTiyai  
 kShamaiyozhiya tanjamillai ennumiDattai*

The same idea has been expressed by Sree parASara BaTTar in his hymn in Sree guNaratnakOSha.

*“mAtar-maithilee rAkShasees tvayi tathaivArdaparAdhAs tvayA rakShantyA BavanAtmajAt  
laGutarA rAmasya GOShThee krutA /  
kAkam tam cha viBeeShaNam SaraNamityukti kShamou rakShatah sA nah sAndra  
mahAgasah sooKayatu kShAntis tavAkasmikee||” aruLiSeidAr.*

“Oh! Mother, You have protected the demon women from AnjanEya who committed sin with You by uttering harsh words about You. By this the kindness of Sree rAma who protected kAkAsura and viBeeShaNa become small before Your benevolence. Therefore kindly protect us who commit sin always”.

*Aha ippaDi ArukANDattilum SaraNagati dharmameE anjuruvANiyAi kOrkkapaTTadu.*

In rAmAyaNa in all the six cantos the SaraNagati dharma is clearly narrated just a beautiful pearl necklace. In bAlakaNDa, gods did SaraNagati with nArAyaNa, in ayOdhya kaNDa lakShmaNa did SaraNagati. In araNya kaNDa sages did it in kiShkinda kaNDa sugreeva and in sundara kaNDa demon ladies did SaraNagati. The famous viBeeShaNa SaraNagati is beautifully narrated in yuddha kaNDa. Hence rAmAyaNa is called as SaraNagati vEda.

*uttara Sree rAmAyaNattilum rAvaNam pATTanmArkAlattile viShNuvavatArastanAna  
sarvESwaran SaraNagatarAna dEvarhaLai rakShippadAha tiruvuLLam paTTri  
rAkShasarODE perudaLavile poosalile keTTu parAngamukarAi lankaiyai kurittu  
palAyanam paNNuhira rAkShasarai pin toDarndu SARngamudaitta charamazhaihaLAIE  
konru SooraiyADakkaNDa mAlyavAn purindu “nArAyaNa na jAniShE kShAtram dharmam  
sanAtanam ayuddhamanasO BagnAn yOsman hansi yathEtarah” enru ODipOhira engaLai  
kolluhai kShatra dharma viruddhamanRO? dharmam ariyAdAr Seiyyumattai dharmajnanAna  
nee SeyyA nirkiraden enru ATTrAmayiAIE muraiyiDa, sarvESwaran ‘nAm kShatriya  
rAhilanRO kShatriya dharmam anuShTippadu? nammai nArAyaNan enru nee SonnapaDiyE  
nAm niyantrutvAdihaLAIE sarva-vilakShaNaRAhaiyAl nArAyaNa dharmamAna SaraNagata  
rakShaNam anuShTikkirOm enru aBiprAyam koNDu  
“yaShmattO Baya BeetAnAm dEvAnAm vai mayABayam /  
rAkShasOtAdanam dattam tadEtadanupAlyatE ||  
prANairapi priyam kAryam dEvAnAm hi sada mAya /  
sOham vO nihaniShyAmi rasAtala gatAnapi ||”  
enru nAm dEvarhaLukku paNNina aBayapradhAnattAIE paSukkaLukkAha pulihaLai  
toDarndu kollum kaNakkile ungaLai kolluhirOm enru aruLiSeida pASurattAIE  
maTTtrumulla kShatriya dharmAdihaLilum kATTil SaraNagata rakShaNa dharmameE  
perumALukku anupAlaneeyam ennum iDattai stApittAn.*

In uttarakaNDa when rAvaNa conquered the gods, viShNu decided to protect the gods and started the war with demons. At that time mAlyavAn, rAvaNa’s grandfather said to nArAyaNa “Oh! viShNu, why are You killing the demons who are running away don’t You know the simple war discipline of not hurting those have thrown their weapons”. For this Sree nArAyaNa replies, that if I am a kShatriya, what you are saying is alright. But I am the almighty. you yourself has said this I have to protect those who have taken refuge in Me and punish the wicked. Since you create terror to gods who are god fearing, I will not leave you, the demons even if you go to underworld. This is my SaraNagati dharma. Even though there is a basic rule that no one should harm anyone. Just as in order to protect the cows which are sacred, it is necessary to kill tiger, lion etc who harm to cows, like that I am also killing the demons”. Thus the Lord has declared the importance of SaraNagati dharma over other dharmas.

*vAliyuDaiya chOdhyattirukum ivvuttarataiyE tiruvuLLampaTTri ‘sookShma param durnEyah  
sadAm dharma plavangama /’ gambeeramAha perumAL aruLiSeidAr. munbu sAparAdarAna  
mahArAjar anutaptarAi SaraNagatarAha avarai nee nalindAyAhaiyAl nee  
daNDyanAhaiyAlum SaraNagatarAna mahArAjarai rakShikkai namakku paramAhaiyAlum  
unnai nirAkarittOm enru tAtparyam. ipprabandham talaikaTTuhira viDattilum  
upAyAnadhikArihaLana stAvarangALaiyum kooDa*

*‘viShayE tE maharAja rAma vyaSana karSitAh /  
api vrukShAh parimlAna sapuShpAngura kOrakAh//’  
viShaya vAsattaiyum avastA viSEShattaiyum paTTrAsAha rakShittapaDi parakka  
pEsappaTTadu.*

When vAli having been deeply hurt by the arrows shot by rAma, he requested to pardon him as he realized the greatness of rAma. sugreeva doubted the valour of Sree rAma and did a mistake, but as he performed SaraNAGati rAma pardoned him, but as vAli was fit to be punished and it was the dharma to protect sugreeva, vAli’s case was rejected.

At the end of rAmAyaNa, the Lord has granted highest abode to all the sentient and non-sentient being which were there in ayOdhya, as all of them would become soulless without rAma as explained earlier in rAmAyaNa in ayOdhya canto. They were protected just because they resided at the time of Sree rAma.

*ippaDi ip prabandham ‘upakramOpasamhArA vapyAsOpoorvatA Palam/  
arthA vAdOpapatti cha lingam tAtparya nirNayE //’  
tAtparya lingangaLai ellAm paripoorNamAha uDaiyadAi Sree vAlmeeki BagavAnaIE  
druShTamAyiruppadoru SaraNAGati vEdam. idil ivvaBaya pradhAna prakaraNam sarva  
rahasya sArangaLaiyum tiraLa veLiyiTta upaniShat bAgam.*

Thus rAmAyaNa from the beginning to the end is a sacred treatise on SaraNAGati and rightly called as SaraNAGati vEda. Particularly those episodes where the Lord Sree rAma gives assurance about protection are considered to be essence of upaniShads.

*SaraNAGati tAtparya prapancha samAptam*

[Return to Top](#)

**parakaraNa tAtparya nirNayAdhikaraNa**

*ippaDi SaraNAGati vEdOpaniShattAna ivvaBayapradhAna prakaraNattile “paramApat  
gatasyApi dharmE mama madir BavEt” enru brahmAvin pakkalilE varam vENDi koNDu,  
‘dharmiShTastvam peTTra Sree viBeeShaNazhwAn SaraNAGati dharmattai parigrahittu  
anuShTikkaiyAlum, pinbu perumALaiyum kooDa anuShTippikkaiyAlum SaraNAGati parama  
dharmam ennumiDam SiShTACHArattAIE sthApitam. ipprakaraNattil munbE pala  
sargangaLAIE rajastamah prakrutigaLAYiruppArku satva prakrutihaLAYiruppAr hitam  
SonnAlum Bagavat viShayattil aBimuKyam kooDAdu ennumiDam SolliTTru.*

In the scripture known as SaraNAGati vEda, and also in this “aBayapradhAna sAra”, it is said that viBeeShaN prayed to Lord chaturmuKa brahma that his mind should always remain in righteousness only under all circumstances. This was granted to him by brahma. Such viBeeShaN performed SaraNAGati with rAma and also advised rAma to perform the same with Lord of ocean. Thus it is clear that SaraNAGati dharma is the highest dharma. In the same episode, it is explained that for those men (like rAvaNa) who are carried away by rajas and tamas, such good advices will never go heeded.

*satvOttaranAna Sree viBeeShaNazhwAn SaraNAGatanAi varuhirapOdu avan viShayattil  
dEvadAvadArarAna Sree vAnaraveerarhaLAIE  
‘SrooyatE kila gOvinda BaktimutvahaAm nruNAM /  
samsAra nyoonaT Beetas tridaSAh paripanthinah //’  
Bagavat viShayattile aBimukarAvArAi tangaL kuDimakkaL tappipOhirArhaL enru ninaittu  
dEvArhaL vilakkuvArhaL” ennumiDamum, ippaDi vignanhaL vandAlum SuddhaBAvarAi  
ananyarAi vandaDaindavarhaLai  
“sankalpa dEva BagavAn tatvatO BavitAtmanAm /  
vratAntamaKilam kAlam sE chayatyamrutEna tu //  
enrum pravrutti kAlAdAraBya tvAtmalABAvasAnikam /*

*yatrAvakASO viGnAnAm vidhyatE na kadAchana //”  
sAtvata pouShkarAdihaLil solluhirapaDiyE perumAL tAmE eLLa vignangaLaiyum samippittu  
aDimai koLvAr ennumiDamum veLiyiDappaTTadu.*

When viBeeShaNa sought SaraNAgati there was an obstruction from monkeys. Even gods create such obstructions to devotees when they decide to perform SaraNAgati as they fear that all will get salvation. They even try to desist the devotees from performing prapatti. But the almighty Lord will remove all the obstacles to His devotees during the time of performing the prapatti and afterward also out of His love and affection. This has been enunciated in scriptures like pouShkara samhita etc.

*sarvajna samhitAdihaLil Sonna Anukoolya sankalpAdigaLumaDanga ipprakaraNattile  
kANalAm. enganE ennil: aDiyile rAvaNAdihaLukkum kooDa hitOpadESam  
paNNuhaiyAlum dootanAi Senra tiruvaDiyai duShprakrutiyAna rAvaNan asakyam enru  
ariyAdE naliya ninaikka attai vilakkuhaiyAlum, piraviyuravaiyum periya aiSwaryattaiyum  
putra dArAdihaLaiyum anAdarittu prAtikoolyavarjanam paNNuhaiyAlum, Anukoolya  
sankalpamum, prAtikoolya varjanamum, soochitamAyiTTru. perumAL sarvalOka SaraNyan  
engira vyavasAyattAlum “AjAgAma muhoortEna yatra rAmas salakShmaNah” engirpaDiyE  
anjavENDum pradESattile asanhitamAha tannilamAha ninaittu varuhaiyAlum  
“rakShiyateeti viSvAsam” kATTappaTTadu “rAGavam charaNam gatah” engira upAya  
varaNa vAkyasAmartyattAIE gOprutva varaNam SolliTTru. upAyAntara stAna nivESa  
paramAna charaNa SabdattAIE vyanjitamAi rakShA para samarpaNa pradhAnamAna  
AtmanikShEparam  
“sarvalOka SarANyAya rAGavAya mahATmanE/  
nivEdayata mAm kShipram viBeeShaNam upasthitam //”  
antarangamAyiruppArai munnilaiyAkki koNDu viSadamAha SollappaTTadu. ivviDattil  
perumALum iLaiyaperumALum mudalihaLum kETkumpaDi kiTTavandu praNadaScha  
mahAnESha engirapaDiyE koopiDuhiravanAhaiyAIE ‘perumALukku ariviyungaL’ engai  
vivakShitamanru.*

All other accessories of prapatti such as Anukoolasya sankalpa etc. are also included in this episode of viBeeShaNa SaraNAgati. First viBeeShaNa advised rAvaNa to return seeta. Also viBeeShaNa pleaded in support of AnjanEya whom rAvaNa wanted to kill without knowing mAruti’s valour. By renouncing his wife; children and country he performed both Anukoolasya sankalpa (performing deeds which are dear to God) and pratikulasya varjanam (giving up those deeds which God would not like). By deciding that Sree rAma is the sole protector in the entire world and coming near him shows his total faith in God called rakShiSyatitu viSwAsa. By saying that he takes protection in rAma, the fourth requirement of gOprutva varaNam is fulfilled. By mentioning the word ‘SaraNya’ the final requirement of Atma nikShEpa; absolute self surrender is established. By addressing the vAnaras like sugreeva to convey to rAma that viBeeShaNa has come far to ask for protection. The condition that he has approached rAma through proper channel that is through BAgaVatas (devotees) is also enunciated. It is only that he has come as a servant and not as a friend is main meaning of the words of viBeeShaNa.

*saKyAmAtma nivEdanam” kinkarOsmeeti chAtmAnam dEvAyaivam nivEdayEt” “nivEdayata  
mAm” enru ennai samarpiyungOL engirapaDi “rAvaNO nAma durvruttah” enru toDangi,  
“sOham prushitas tEna dAsava chAvamAnitah” enradurudiyAha duShprakrutiyAna  
rAvaNanukku tAn hitOpadESam paNNi pAzhukku neeriraittu pariBootanAnapaDi  
SolluhaiyAlum, “svarENa mahatA mahAn” engira ArtthaswarattAlum, “nivEdayata mAm  
kShipram” engira tvarAdiSayattAlum, “praNatah cha mahAnESha tatOsyA payamAgatam”  
engira sarvajnanAna SaraNyanuDaiya vAkyattAlum kArpaNyam SollappaTTadu. Aha ippaDi  
Anukoolya sankalpAdi yuktaiyAi paripoorNaiyAi dwayattil poorva kaNDattile  
SollappaDuhira sva rakShA para samarpaNATmikaiyAna prapattiyai sarvAvastaiyilum dharma  
SAstrattile nilaikulaiyAda Sree viBeeShANazhwan anuShTittAn.*

The advice of viBeeShaNa to rAvaNa became useless just as pouring water to the deserted land. By the word “kShipram” (quickly) indicates his anxiety and eagerness to reach rAma. Thus viBeeShaNa in his prayer to rAma through the monkeys followed all the accessories that are required to perform prapatti.

*adarku avan balamAha kOlITTru enennil ApAda rasikarAyiruppAr lankaiSwaryam  
enriruppArhaL. Sree viBeeShaNazhwAn karuttai aDiyoTTrinAl SaraNyanAna perumAL  
tiruvaDihaLil kainkaryamE balamAyirukkum. adu enganE ennil: SaraNagati kAlantannidE  
“tyaktvA putrAmScha rAGavam SaraNam gatah” enru itara viShayangaLilE  
nairAchyattaitAnE kaNDOkkti paNNuhaiyAlum, pinbu perumALukku viNNappam Seihira  
pOdum, “pariyaktA mAya lanka mitrANi cha dhanAni cha/  
Bagavat gatam mE rAjyam cha jeevitam cha sukAni cha||”  
“lankaiSwaryAdihaLai aDaiyaviTTu ella puruShArthamumAha dEvareer tiruvaDihaLai  
paTTrinEn” enru viNNappam SeihaiyAlum ivan ananya prajOjananAna adhikAri  
ennumiDam suvyaktam Anapinbu, “rAjyam prArtayamAnastu buddhi poorvam ihAgata”  
engira tiruvaDi vAkyamum, “na vayam tat kulanAh cha rAjya kAnkShee cha rAkShasa” enru  
perumALaruLi Seida vArttaiyum rAma BaktiyAlE kalangina mahArAjaruDaiya kiLarttiyai  
aDakkuhaikkeeDAha needi SAstrangaLilE Sollum rAja vruttAnta kaTTaLaiyai kATTina  
paDi yAmittanai. tiruvaDiyum perumALum aruLi Seida pASuramum Sree viBeeShaNazhwAn  
tan pASuramum virOdhattAl antaranga nyAyattAlE tan pASuramE prabalamAha kaDavadu.  
anganEyAhil,  
“aham tvA daSagreavam saprahastam sabAndhvam /  
rAjAnam tvAm kariShyAmi satyamEtat praveemite ||”  
enru rAvaNanai konru ummai rAjyattilE muDi SooTTakkaDavOm enru perumAL  
aruLiSeivAnen ennil, aduvum  
“SareerArOgyam arthAmScha BogAmSchaiva AnuShangikAn/  
dadAti dhyAyinAm nityam apavarga pradO harih||”  
engira nyAyattAlE aDangAda SaraNya preetikku pOkkuveeDAna AnuShankika BOga  
pradhAnam enru koLLa prAptam. AhaiyAlEyanrO muDiSooTTak kaDavOm enru aruLiSeida  
perumALukku adukkoru marumATTram viNNappam SeyyAdE  
“rAkShasAnAm vadE hAhyam lankAyAScha pradarShaNam /  
kariShyAmi yatha prANam pravEShyAmi cha vAhineem ||”  
sarva nirapEkSharAna tiruvaDiyai pOlE avasarOchitamAna aDimai SeiyyakaDavEn enru  
Sree viBeeshaNazhwAn viNNappam Seidadu.*

When we examine what is the benefit of viBeeShaNa SaraNagati; people who are less educative will say that he got the lanka kingdom. But actually this is not so, he got the benefit of eternal service to god (nirantara kainkaya). This is well known by the fact that viBeeShaNa never expressed any desire for any other benefit except the service at the feet of Lord rAma. Thus the only ultimate benefit for prapatti is service to God at all times. So viBeeShaNa is the fit person for performing the SaraNagati with ultimate goal no other than eternal service. But AnjanEya had indicated that viBeeShaNa has come with a desire for kingdom and rAma has also expressed the same. What is the meaning of this! But it is said though, AnjanEya said like that viBeeShaNa did not have any such desire in his mind. Just as God confers all other benefits to His devotees (those who surrender to Him) including salvation, Sree rAma gave the kingdom of lanka to viBeeShaNa after the death of rAvaNa although he did not ask for it. However viBeeShaNa accepted the kingdom as a gift given to Him by God. viBeeShaNa in turn helped Sree rAma in conquering rAvaNa by giving timely advice, and was ready to sacrifice his life also.

*ivan dhArmikatvattai varamAha vENDikoLLa preetanAna brahma amaratvattaiyum  
koDuttArpOlE aDimai Seyya vENDikkoNda Sree viBeeShaNazhwAnukku perumAL  
aDimaikku uruppAha aiSwaryattaiyum koDuttAr. AhaiyAlE tiruvaDinilaiyai munniTTu Sree  
BaradAzhwAn nATTiluLLarai niyamittirundArpOlE dharma samstApanArthamAha  
avateerNarAna perumALuDaiya niyOhattAlE maTTupaDada rAkShasarai vazhipaDutti  
naDattuhaikkAha Sree viBeeShaNazhwAn rAjyattai iSaihaiyAl, iduvum  
AjnAnupAlanamAhaiyAlE kainkaryakODiyAlE anvayittadu.*

Just as the Lord brahma granted a boon to viBeeShaNa that his mind will always remain righteousness, Sree rAma granted the lanka kingdom to viBeeShaNa to do eternal service to Him. So just as Barata ruled the ayOdhya kingdom keeping the sandals as representative of rAma, viBeeShaNa too ruled the lanka kingdom for the pleasure of rAma, doing good to the demons residing at lanka. This should also be treated as kainkarya only.

*ivan tamakku isaivinrikke irukka, perumALuDaiya anatilanga neeyamAna Sapatha poorvaka  
SAsanattAIE rAjjam paNNinAr ennumiDam perumAL tannuDaiSOdikku  
ezhundaruLuhirapOdu viDai koDutta pASurattile veLiyiDappaTTadu.*

viBeeShaNa accepted the lanka kingdom as an order made by Sree rAma and to obey it; scrupulously. This has been indicated by Sree rAma when He finally left this world.

*“yAvat prajA dariShyanti tAvat tvam vai viBeeShaNa /  
rAkShasEndra mahAveerya lankAsta tvam dariShyasi //  
SApita tvam sakti vEna kAryam tE mama SAsanam /  
prajAs samrakSha dharmENA nOttaram vaktumarhasi //” enru mirukkODEyirE perumAL  
ivarai rAjjattile irukka isaivittadu. ippaDi ivan ananyaprayOjananAhaiyAIEyirE ivanukku  
tammilum Seeriya kOyilAzhwArai ezhundaruLuvittu koDuttadu.*

He said “Oh! viBeeShaNa, you ever remain as a chiranjeevi, ruling the lanka kingdom as my service and treat this as my order”. Besides He also gave the idol of Lord ranganAtha which he was worshipping to viBeeShaNa as a symbol of love and affection.

*ippaDiyanrikke ApAda prateeti pakShattAIE ivan aiSwaryArttiyAnAlum, “mitra BAvEna  
samprAptam na tyajEyam kadAnchana”, “aBayam sarva BootEByO tadAmyEtat vratam  
mama” engira poduvAna pASurangaLAIE SaraNyAbiprayattai pArttAl prapattiyAnadu  
samAnyEna mOkShaparyanta sakala puruShArtha sAdhanam ennumiDam teLiyalAm.*

So Sree rAma gave both the physical kingdom and divine kingdom (i.e. eternal service to His idol) to viBeeShaNa for the prapatti he did. So thus prapatti although it is meant only to give salvation and eternal service to Lord also bestows other material benefits even when unasked for. Thus it is established that prapatti is giver of all benefits.

*parakaraNa tAtparya nirNayAdhikaraNa samAptam.*

[Return to Top](#)

## SaraNya Seela prakASAdhikAra

*ippaDi tan aBimatasiddhikkAha SaraNagatanAna Sree viBeeShaNazhwAn  
“sarva loka SaraNyAya rAGavAya mahAtmanE /  
nivEdayata mAm kShipram viBeeShaNAm upasthitam //  
“sarva loka SaraNyAya” engira arthattai “rAGavAya mahAtmanE” enru soulaByattAlum  
paratvattAlum sAdhikkirAn. truNam sulaBamEyAhilum, onrukku ‘uruppallAmayAIE  
anAdaraNeeyam; sumEru AdharaNeeyamEyAhilum, durlaBamAhaiyAIE anupayuktam.  
AhaiyAIE paratvamum soulaByamum apEkShitam.*

*(sarva loka SaraNyAya)--ungaLukku pOLE enakkum perumAL pakkalile kooru uNDenhirAn.  
angananrikke, yAvanoruvanODE oru kuDal tuvakkAIE nAnungkooDa ungaLukku kallum  
taDiyum eDukka vENDumpaDiyAyirukkirEn, appaDi mahAparAdhanAna rAvaNan  
tanakkum kooDa perumAL SaraNyarAi kiDiKOL iruppadu. ippaDi poduvAna  
SaraNyaviShayattil ruchiyillAmayAIE durAtmAvAna rAvaNan tan kooru  
izhaikkirAnattanai. ‘rAGavAya’ ‘mahAtmanE’ enru pada-dwaya-samabi-vyAhArattAIE  
“nilai varambila pala pirappAi oLi varumuzhunalam” engirapaDiyE avatAra dasaiyile*



*para-dasaiyilungATTil adisayitamAna mAhaAtmyattai Solluhiradu. (rAGavAya)  
perumALukku SaraNagatarakShaNam raGu mudalAha pOruhira kuladharmamanrO?*

*(mahAtmanE)-- kaDalai kaiyiTTiraittu muDiyavoNNAdAppOLE viSEShittu Solli muDiya  
voNNAdu immAhAtmyam. perumAL ASrita rakShaNattil orupaTTAl, Adityan purappaTTAl  
iruTTu pinkANA voNNAdAppOLE, varattAlE pooNkaTTivaikkira bahu muKa  
rAkShasaraiyum munkANA voNNAdapaDiyirukkum immAhAtmyam. ivvavatAradasai  
uNDAna niradiSaya mAhaAtmyattai para-dAra-darSana parAngmuKarAna perumAL  
tirumunbE ninru “kathanchitahamAgatah” engirapaDiyE, ‘peNNuDaiyuDuttu urumATTri  
nAnoruvanum tappippOndEn’ enru rAvaNanukku jana-sthAna-vruttAntattai Sonna aham  
panan vAkyattAlE maharShi veLiyiTTAn.*

Sree viBeeShaNa although became a SaraNagata for the fulfillment of his desire, propounded to the word “sarvalOka saraNyAya” and “rAGavAya mahAtmanE” to the world. Both the greatness and simplicity of the Lord was exhibited. Existence of any of these two qualities will be of no use. Both are necessary.

viBeeShaNa says “i am also eligible to stay with You people in the presence of Sree rAma. i will also help Sree rAma in killing rAvaNa. rAvaNa also should realize the greatness of rAma and should take refuge in Him. But unfortunately he is not doing so”. This is the mind of viBeeShaNa. By the word “rAGavAya mahAtmanE” it is indicated that in all the incarnations He is easily accessible and He enjoys these incarnations more than his stay at vaikuNTha. He is the giver of salvation to one and all; by His SaraNagati dharma. If He decides to protect His devotees, no one can stop it just as darkness is removed as soon as the sun rises. God’s will is irresistible. He can conquer all to protect His devotees.

rAGavAya indicates that rAma follows the path followed by His forefather like raGu. One demon called akampana escaped from rAma because he wore the dress of a woman and rAma would never see other woman. This also indicates the greatness of Sree rAma.

*“asAdhyah kupitO rAmO vikramENa mahAyaSAh /  
ApagAyAh supoorNAYah vEgam pariharE Saraih//  
satAra-graha-nakShatram naBaS-chApyava-sAdayEt /  
asou rAmastu seetanteem SreemAnaByuddharEn-maheem //  
BitvA vElAm samudrasya lOkAn AplAvayEd imAn //*

*vEgam vApi samudrasya vAyum vA vidamEt Sarai //  
samhruta vA punarlOkAn vikramENa mahAyaSAh/  
Saktah sa puruSha vyAGrah SraShThum punar imAh prajAh //  
na kShi rAmO daSagreeva Sakyo jEtum dwayA yudhi ]  
rakShasAm vApi lOkEna swargah pApa janairiva //” engirapaDiyE*

*rAvaNaGOShTiyilE avanukku AptarAnavarhaL prasiddhamAkkina mAhaAtmyam idu.*

According to Sreemad rAmAyaNa, rAma is capable of conquering the entire world. He is capable of changing the directions of sun and moon and is all powerful. He protects all devotees irrespective of caste, creed etc. rAvaNa’s close associates had warned him about rAma’s valour as above, but rAvaNa did not heed the advice. Even rAvaNa praise the strength and valour of rAma

*perumALuDanE porudu iLaittu kalangina rAvaNan teLindu, tan tEraI meeTTukkoNDu pOna  
sAratiyai veruttu SollumbOdum “SatrOh praKyAta veeryasya ranjaneeyasya vikramaih” enru  
mELE ivvavatAra-mAhaAtmyattai SollakkaDavanirE.*

when he was severely hit by rAma, and when his charioteer turns back the chariot from battlefield. This shows the greatness of Sree rAma.

*ippaDi Sree viBeeShaNazhwAn ‘mahAtmanE’ enrum ‘rAGavAya’ enrum Surunga Sonna*



*paratvamum soulaByamum mElE mudalihaL pASurattAlum veLiyiDappaTTadu. enganE ennil:*

Thus when viBeeShaNa addressed Sree rAma as “mahAtmanE”, both the paratva (greatness) and soulaBya (easy accessibility) are established.

When viBeeShaNa approached for protection, sugreeva expressed his opinion that Sree rAma should not accept him.

*"ajnaAtam nAsti tE kinchit triShu lOkEShu rAGava /  
AtmAnam poojayan rAma pruchas-yasman suhruttayA ||" engirArhaL. ivvartham tannaiyE  
“tvam hi satyavratah SoorOh dhArmikO druDavikramah/  
pareekShya kAree smrutimAn nisruShTAtmA suhrutascha ||” enru vivarittArhaL.*

*(tivam hi)—engira ittAlE mEl SollappaDuhira guNangaLukkellAm atiSayAvahamAna  
swaroopa vailakShaNyam Solluhiradu. poTTTrAmaraipoovin parimaLattirku allAda  
tAmaraippoovin parimaLattai kATTil ASraya vailakShanyattAlum adiSayam  
uNDAYirukkumirE.*

But Sree rAma asked all the important leaders of monkey clan to give their individual opinion. All of them praised Sree rAma for this gesture and said that it is great of You that You are all knowing. You are asking our opinion. It indicates that You respect other’s words also which is a very rare quality among great people. Before expressing Your final opinion, You wanted to know our opinions, thus giving respect to our words. This shows Your great quality called “Atma swaBAva”, which indicates that Sree rAma has rationalized mind and would like to threadbare all things before arriving at a final decision. This quality is called “swaroopa vailakShyaNya”. This is explained in a SIOka of varadarAja stava of Sree dESika.

*ivvarthattai  
“guNAYattam lOkE guNiShu hi matam mangaLa padam /  
viparyastam hasti kShitidharapatE tat tvayi punah ||  
guNAs-satya-jnAna-praBrutaya uta tvat gatatayA /  
suBeeBooyam yAta iti hi niraNaiShma Sruti vaSat ||” engira SIOkattilE upapAdittArhaL*

“Oh! Lord varada! In this world, a man is called a good person by the qualities he possesses. But in Your case there is a difference. All the good qualities said in the vEdas about You became great because they embraced You, who is Supreme.

*(satya-vratah) sarvalOkah-SaraNyanAna dEvareeruDaiya SaraNagata-rakShaNa-vratattai  
rAvaNa-paryantamAha evviShayattilE vilakkalAm. (Surah)—ivvrathattirku  
virOdhihaLai yathArhamAha dEvareer amOhangaLana ambuhaLAIE yAdal  
uttarangaLAIE yAdal vellum sEvakam vEroruvarhaLukkuNDO? (dhArmikah)  
SaraNagata rakShaNa dharmattilE nilaiyuDaiyeer dEvareerEyanrO? (druDa vikramah)—  
ASritArtthamAna dEvareeruDaiya parAkramattai virOdhihaLAIE yAdal  
vilakkapOmO? (pareekShyakAree)—sarvajnarAi aShTAngaiyAna buddhiyAlE, ArAindu  
seidaruLum kAryangaLukku aDiyOngaLai kETkavENDuvaduNDO? (smruti man) dEvareer  
vasiShTAdihaLana jnAna vruddharhaLukku rAma gurukkaL enru oru daram  
koDukkaikkAha avarhaL pakkalilE kETTaruLina artthangaLil avasarangaLil  
udavAdaduNDO? (smrutimAn)—*

You were ready to give refuge even to rAvaNa who is no way equal to You in any manner? The great love that You show to those who take refuge in You is par excellent. Where is the necessity to ask small people like us about accepting viBeeShaNa? You are all knowing and You have studied all scriptures through vaShiSTha and therefore we have nothing to offer to You.

*“na smarata yapakArANAm SatamapyAtma vattayA /*

*kadanchit upakArENa krutEnaikEna duShyati ||” ennumpaDiyarO  
dEvareeruDaia krutajnatai irukkumpaDi. (nisruShTAtmA suhrutvasucha) “varada  
sakalamEtat samSritArtham chakatha”*

You never remember any misdeeds done by others to You, but only remember good things done by them. This shows Your greatness.”

*dEvareeruDaia AtmAtmeeyangaLellAm ASritarAna aDiyOngaL iTTavazhakkAkkiyanrO  
dEvareer vaippadu. AhaiyAl dAkShiNya paratantrarAna dEvareer tiruvuLLattAIE  
kOlina kAryattai kApEyarAna engalaiyum iSaivittu koNDu seidaruLuvadAhavanrO  
engalai kETTaruLuhiradu’ enru ippaDi perumALai koNDADi; parivAIE kalangina angada-  
sarapa-jAmbavat praprutihaLana mudalihaL sila hEtvA pAsangaLai hEtukkaLAha koNDu  
viBeeShaNai parigrahattai kaDuka isaiyAdozhiya tattvavittai sanmantriyaAna tiruvaDi  
avarhaL sonna hEtvApAsangaLai ellAm pratikShEpittu supareekShitangaLana nirdOSha  
guNangaLAIE Sree viBeeShaNazhwan parigrAhyan enru viNNappam SeidAn.*

By praising rAma thus, various monkey leaders gave their opinion against viBeeShaNai. But Sree AnjanEya gave a good opinion about viBeeShaNai and requested rAma to accept Him. He also pointed the mistakes in the arguments of others.

*avvaLavil, perumAL SaraNagatanai naliya solluhira tiraLilE ivan parigrAhyan enru  
solluvOraiyum peTTTrOm enru tiruvuLLam uhandu  
“atha rAmah prasannaAtmA SrutvA vAyasutasya ha/  
pratyabASHata durdharShah Srutavan Atmani sthitam||”  
akampaneeyamAna svamatattai aruLSeiyya toDanginAr. ‘viBeeShaNan sadOShanAhaiyAIE  
sanganeeyan enra angadAdi matangaLukkum, ivan nirdOShanAhaiyAIE parigrAhyan engira  
tiruvaDi matattirkum viruddhamAha, sadOShanEyAhilum SaraNagatan enru pEriTTu  
vandavan parigrAhyan’ enru tAmaruLiSeyyapuhuhira matam avvOlakattil sarva  
viruddhamAhaiyAIE ittai ellOrum kooDa anAdarippArhaL enru pArttaruLi,  
“mamApi tu vivakShAsti kAchitprati viBeeShaNam |  
SrEtumichchAmi tat sarvam BavadBih SrEyasi sthitaih||”  
‘nammuDaia matattai nAmum Solla ninaiyaninrOm; adanuDaia anuShTAnam pinbu  
pArttukkoLLuhirOm; namakku parivarAna neengaL nAm Solluhira vAkyattai  
viBeeShaNanuDaia SaraNagati vAkyam paTTadu paDutti anAdariyAdE  
kETTuttaravENum’ enru irandaruLinAr.*

Then Sree rAma started telling His opinion about the acceptance or non acceptance of viBeeShaNai. Whether viBeeShaNai is a bad person according to sugreeva and others or a good person as opined by hanuman. I would like to tell my firm conviction in this case.

*ippaDi mudalihaL SevittAzhkumpaDi irandu, tammuDaia swaBAvam Solluvarai pOLE  
swasiddhAntattai sameecheenamAna hEtuVODE kooDa Surunga aruLi SeihirAr.  
“mitra BAvEna samprAptam na tyajEyam kathanchana |  
dOSho yadhyappi tasya syAt satAm Etat agarhitam ||”  
perumAL tammuDaia seermayAIE ASritanai tammODu okka pArttaruLi SaraNagatan enru  
pullidAha SollamATTAmal, mitraBAvEna enru aruLi SeihirAr. perumALODu tulya  
SeelaiyAna pirATTiyum  
“viditah sa hi dharmajnana SaraNagatavatsalah |  
tEna maitree Bavatu tE yadi jeevitumichchasim ||” enru  
SaraNagati Sabda viShayattilE maitree enru aruLi SeidALirE. (mitra BAvEna) mitratvEna.  
ittAl ingu Anukoolya sankalpAdi poorvamAha paNNina Atma rakShA para samarpaNa  
sambandham suchitamAhiradu. angananrikke, mitra bAvanaiyAl ennavumAm;  
‘uLLillaiyEyAhilum SaraNagatan enru pEriTTu vandArai nAm viDamATTOM’ engirAr  
ippaDi vyAja mAtra sApEkShamAna perumAL tiruvuLLattai aDiyoTTri*

“I would never reject any one either good or bad when once he comes to Me praying refuge, even if he is a hypocrite.” The same sentiment is expressed by seetawhile advising rAvana in sundara kANda. “rAma knows dharma very well and He is a SaraNagata

vatsala (merciful to those who take refuge in Him). Therefore if you want to live further in this world go and take refuge in Him. He will forgive you and accept you. koorattAzhwaN also says the same thing in one of his stOtras (hymns)

**“pApeeyaSOpi SaraNagati Sabda BAjah  
nOpEkShaNam mama tavOchitameeSwarasya /  
tvat jnAna Sakti karuNASu sateeShu naiva  
pApam parAkramitumarhati mAmakeenam ||” enru poorvarhaL viNNappam SeidArhaLirE.  
(samprAptam)**

“Even one is a grave sinner, if he repeats the name SaraNagati knowingly or unknowingly he is eligible for protection by God. God will ever refuse to accept him because of the great qualities of knowledge, mercy and auspiciousness which are always in abundance with God.

**ivan rAvaNa grAhagruhitanAi, kaDalukku akkaraikkE ninru ‘rAGavam SaraNam gatah’  
enrAnAhil nAm ati tvaraiyODE vainatEyagatiyAIE akkaraikkE SellavENDiyirukka,  
nAmirundaviDattilE pangOrupari gangA nipatana nyAyattAIE vanda ivanai nAm viDumpaDi  
yen? (samprAptam) samya prAptam. ingu samyaktvamAvadu—**

Even if viBeeShaNa had prayed for protection standing on the other side of the seashore being caught by a crocodile rAvaNa, I would have gone to the other side of the sea shore and protected him just as did in “gajEndra mOkSha” incident. But viBeeShaNa has come to my place and has asked for protection. How can I leave him? It is against my principle.

**“tyaktvA putrAmScha dArAmScha parityaktA mayA lanka mitrANi cha dhanAni cha /  
Bavat gatam mE rAjyam cha jeevitam cha sukAni cha” || engirapaDiyE**

viBeeShaNa has come giving up all his relatives like wife, children, wealth etc. He has come considering Me as everything.

**hEyOpAtEya viBAGam paNNi kazhikka vENDuvadu kazhittu, kaikoLLa vENDuvadu  
kaikoNDu SaraNagatan’ engira ukti mAtrame paTTrAsAhapaTTri, atiSankai teerndu,  
antarangarai puruShakAramAha munniTTu koNDuvaruhai. (natyajEyam)—ivan  
parityAjyanO parigrAhyanO engira meemAmsai edukku uruppAhiradu? ‘SaraNagatam engira  
Sabdattai nam SevippaDuttinavanai nAm viDavallOmO? (kathanchana)-SaraNagatanukku  
guNangaLillaiyEyAhilum, dOShangaL prasurangaLEyAhilum, ivanai kaikoLLuhai  
parivarAnArku aBimatam anrEyAhilum, ivanaikaikoNDal mEl druShTAdruShTa pratyavAya  
sahasramuNDEyAhilum, orupaDikkum nAmivanai viDamATTom iSSlOkattil  
poorvArthhattAIE “santAm” ityAdiyAna Sruti vAkyam upabruhmitamAittu. “unnuDaiyavan  
nAn, unakke param enru orukAl uravu paNNuvadaDiyAha, orukAlattilum ivanai  
sarvESwaran viDan” enrirE iSSrutiyin poruL.**

**ippaDi orupaDiyAlum SaraNagatanai tAm viDamATTAda swaBAvattai aruLi Seidu  
mudalihaL viNNappam Seida parityAjyata hEtukkaLAna dOShanhaLukku sAdhyattODu  
vyApti illAmaiYAlE avaiyuNDEyAhilum akinchit-karam engira tiruvuLLattAIE avarhaL  
Sankitta dOShanhaLuDaiya swaroopa swaBAvattai iSaikirAr. (dOShAyatyapi tasya syAt)  
ivviDattil aByanujnai tOTTrukkaikkAha vAdal, samBAvanaiyai paTTravAdal,  
duShTanaiyum SaraNagata Sabda mAttrattAIE parigrahittAn engira mahA guNa  
siddhyarthamAha dOSha prArtanaiyai paTTravAdal ‘syAt’ engirAr. ‘dOshah’ engira  
sAmAnyA nirdESattirku ‘neengaL Sonna dOShangaLAhavumAm, neengaL SollAda sAkShAt  
rAvaNadi gatamAna dOShAntarangaLAhavumAm’ enru karuttu. ittdOShangaLellAm  
parityAjyata hEtukkaLAvadu SaraNagata vyatirikta viShayattile enru ‘tasya syAt’ engira  
sarva loka SaraNyarAna perumALukkutiruvuLLam. AhaiyAlEyirE “yadi vA rAvaNas  
swayam” enrum rAvaNan tannai kurittum “na chEt SaraNamapyEShi” enrum aruLi  
Seihiradu.**

Hence there is no question of refusing him at all. Since he has said “i take refuge in You”, I cannot leave him. Whether he is good or bad, whether he is helpful to us or not in future, there is no second thinking about accepting him. Even the so called sins (as cited by the vAnaras) will be treated as qualities when once he takes refuge in Me. I have accepted his prayer and going to protect him forever. I would be very glad if rAvaNa also comes similarly and take refuge in Me. All his sins will be pardoned.

*dEvareer ArdraswaBAvarAhaiyAIE duShTa parigraham paNNinAI nATTiLE siShTa karhai  
piravAdO enru mudalihaLukku karuttAha adukkum uttaram aruLi SeihirAr (satAm Etat  
agarhitam). agarhitam garhitAt anyat; poojitam enrapaDi, nAm SaraNAgatanai dOSham  
pArAdE parigrahittAI, “vatyanEyAhilum SaraNAgatanai azhiyakoDukkalAhAdu” engira  
Srutyarthattai arindu anuShTittu pOruhira vasiShTa BagavAn, viSwAmitra BagavAn  
uLLiTta sattukkaL ‘nAm paNNina dharmOpadESham palittadu’ enru  
koNDADumpaDiyAm. neengaL SolluhirapaDiyE kETTum nAm kaiviTTAI, avarhaL nammai  
garhikkumpaDiyAm. AhaiyAI namakku kAryam tappAmaikku needi Solla parivum  
nirappammuDaiya neengaL vasiShTa viSwAmitra bruhaspati raGu Sibi praprutihaLAna  
sattukkaLum nenjAral paDAmE, nam swaBAvattaiyum kulaiyAdE nammai pera pArungOL  
enru tiruvuLLam.*

A man becomes great more by accepting a sinner rather than a good man. This is the teaching of great sages like vaShiSTha to Me and therefore if I refuse viBeeShaNa I will be violating their instructions and they get displeased. Even great kings of our dynasty raGu, Sibi have followed this dharma. Therefore I also follow the same and understand my sentiments and accept my argument.

This is what Sree rAma told to vAnaras while accepting viBeeShaNa as a part of His SaraNAgata dharma.



Sreeh

Sreemate rAmAnujAya namaha

aBaya pradhAna sAram

(continuation)

6. [SaraNya vaiBava prakASAdhikAra](#)
7. [parama dharma nirNayAdhikAra](#)
8. [SaraNya vrata viSESha prakASAdhikAra](#)
9. [SaraNya SaraNagata sangamaLABAdhikAra](#)
10. [prapatti prakara prapanchAdikAra](#)

## SaraNya vaiBava prakASAdhikAra

ippaDi, perumAL aruLiSeida vArttaiyaikETTu mahArAjar kooDa hrudayanAna  
rAkShasanuDaiya anupravESattAIE en viLaiya puhugiradO enru perumAL pakkal parivAIE  
kalangi, pinbu “kO nAma sa BavEtasya yamESha na parityajEt /  
eedruSham vyasanam prAptam prAtaram yah parityajEt ||”  
viBeeShaNaH—dourjanyAdihaLai kATTi perumALai vilakka pArka, perumAL rAja neeti  
maryAdaiyAIE uttaramaruLi SeidAr. pinnaiyum mahArAjar ‘perumALuDaiya prapanna  
pAratanrya kAShTaiyAIEyirE nAm viNNappam Seida vArttai tiruvuLLattil paDAde  
irukkiradu enru buddhi paNNi, oru prapattikku iraNDu prapattiyAha paNNuvOm enru  
iLaiyaperumLaiyum kooTTikkoNDu tiruvaDihaLilE vizhundu, perumAL tiruvuLLattile  
dharikkavENum enru pArttu, ‘ummaLavilanrikkE umakku tOzhanAa en viShayattilum  
bahiSchara prANa BootarAna iLaiya perumAL viShayattilum ivan prachchannanAi ninru  
naliyum kiDeer. AhaiyAl ivan ‘vadhyan’ enru viNNappam Seyya; ittai kETTA pin perumAL  
“sugreevasya tu tatvAkyam rAmah SrutvA vimruSyA cha /  
tatSSuBataram vAkyam uvAcha hari pungavam” ||  
engirapaDiyE ‘kalakka maDiyAha mahArAjar iLaiya perumALai kooTTikkoNDu paNNina  
SaraNagatiyir kATTilum teLivaDiyAha vanda viBeeShaNan SaraNagatiyonrumE prabalam’  
enru arudiyiTtu, mahArAjaruDaiya achcham teeravENum enru pArttaruLi

In spite of Sree rAma’s words in the previous chapter sugreeva again expresses doubt that  
viBeeShaNa who has deserted his brother rAvaNa when the later was in sorrow and distress  
(having lost his son akSha kumara and lanka town being burnt by hanumAn), what guarantee is  
there that he will not desert even rAma in future? Therefore he once again pleads with rAma  
not to accept viBeeShaNa. He also takes lakShmaNa along with him to stress Sree rAma to  
refuse sugreeva thus.

“tOzhanArE! viBeeShaNan duShTanenrum aduShTanenrum paNNuhira vichAram  
edukkAha paNNuhireer?” nammaLavil rAkShasan engira viduennenbadu?  
nammaLavilAdal, ummaLavilAdal, tambiyaLavilAdal ivanoru bAdhakam Seihaikku  
prasanga men? nammuDaiya poondOTTattil ‘jAti mAtira vAnarangaLukkum ivanoru  
kuTTtram SeyyavallanO? nAm ninaittapOdu pisAsangaL, asurarhaL, yakSharhaL,  
prutviyiluLLa rAkShasarhaL ellArum tiraNDu vandAlum oru angulya grahattukku  
paTTtrumO? anjaliyAhira agram eDAdArku nammai vella virahu uNDO” enru  
tammuDaiya sarva Saktitvattai veLiyiTtu mahArAjaruDaiya achchattai kazhikkirAr.  
“suduShTO vA apyatuShTO vA kimESha rajanee charah’  
sookShmam apyahitam kartum mama aSaktah kathanchana ||  
piSachAn dAnavAn yakShAn prutivyAm yEcha rAkShasAh /  
anguLyakrENa tAn hanyAm ichchan harigaNESwara ||”

*paNDu nAm umakku kATTina praBAvattai vAnara rAjyattilE pukkavArE marandeerO.  
'mahAtmanE'; enru viBeeShaNan ninaipittadum nenjir paTTadillaiyO. edirihAL viral  
kavvumpaDi kANum nammuDaiya oru anguLyakra vyApAram. nahangaLilE perumALukku  
narasimha dasaiyil Sree panchAyudhangaL.*

*SaranyatvOpa yuktamAha BagavatSAstrangaLilum aBiyuktar vAkyangaLilum  
sangruheetamAna sarvEjnOpi hi viSvESah sadA kAruNikO api san/ enrum tvat jnAna Sakti  
karuNASusateeshu enrum SaraNya guNa trayamum ipprakaraNattilE vipakShitam. enganE  
ennil: aDiyilE “ajnaAtam nASti tE kinchit” enru sarvajnatvam SolliTTru; “matyE “mitra  
BAvEna samprAptam natyajEyam kathanchana” enru parama kAruNika tvam SolliTTru;  
ivviDattil “anguLyagrENa tAn hanyAm ichchan” enru sarva Saktitvam SolliTTru.*

Whether viBeeShaNan is a good person or bad, this is not the time to discuss that as we do not know his nature. Besides no one can do harm to me. I am capable of destroying all the demons yakShas, asuras put together in this universe by the tip of my nail. When such is the case what can viBeeShaNan do to me? I am capable of protecting myself from any danger. Thus the Lord expressed His omnipotence (sarvaSaktitva) By saying that He will not desert viBeeShaNan His extreme kindness to refugees has been established.

*ippaDi mAnuSha BAvattilE ninru rAma Sabdam eerarasu paDAdapaDi paNNina  
mahAveeran ennum SerukkaIE madiyAmE pESuhirAppOIE tammuDaiya  
eeSwaratva—rakShakatvajnaApaka sarva SaktitvattAIE SaraNyatvOpayukta sarva guNa  
sampoornaNataiyai aruLi Seidu mahArAja praprudihaluDaiya achcham teerumpaDi  
paNNiyaruLinAr.*

Thus even though born as a human being, in this episode of viBeeShaNan SaraNagati Sree rAma has shown His Supreme qualities like Lord of all, protector of all, all powerful and extreme kindness and fullness in all respects.

*SaraNya vaiBava prakASAdhikAra samAptam*

[Return to top](#)

## **parama dharma nirNayAdhikAra**

*ippaDi tammuDaiya swaBAvattaiyum praBAvattaiyum veLiyiTtu, mEl ivan duShTanE  
Ahilum nAm aSaktarEyAhilum prANa paryantamAha SaraNagata rakShaNam paNna  
vENDum; iduvE parama dharmam ennumiDattai kapOtOpAKyAna sahakruta kaNDu  
maharShi gAthA vidi muhattAIE aruLi SeihirAr.*

After establishing His nature and valour, Sree rAma says He will protect any one who comes to Him for protection whether he is a good man or bad man. He declares the Supreme dharma (parama dharma), citing the story of “kapOta” (pigeon bird). The Sloka is

*“SrooyatE hi kapOtaEna Satruh SaraNam Agatah /  
architAsha yathA nyAyam swaiSha mamsair nimantritah || ”*

*(SrooyatE hi)-- engira vittAIE*

*SrooyatE--* This philosophy is also a part of the vEda.

*“SruNu rAjan kathAmEtAm sarva pApa praNASineem /  
nrupatEr mukundasya kathitA BAragavENa yA || ”enrum,  
“ya idam SruNuyAn nityam paThEdAKyAnam uttamam /  
vimuktas sarvapApEByah swargalOkam sa gachchati ||” enrum  
SolluhirapaDiyE BAvanatamatvattAIE sarvarum Adarittu kETkumpaDi soochitamAhiradu.*

*(SrooyatE)---viprakeerNangaLai anantangaLAna SrutihaLai sAkShAtkarikkavallArkku iduvumoru moolaiyilE kANaLai kANumiruppadu. (SrooyatE)-- BArgavAdihaL Solla mukundAdihaL kETkalAmattanai pOkki, ettanaiyEnum kAruNikarAyirupArAlum ippaDi anuShTikkai asaKyangANum. (hi)--ati prasiddhamAhaiyAlum anya vruttAntamAhaiyAlum ivruttAntam engaLukku munnE neengaLum kETTu pOrumadanrO; nam pakkal parivAlE vanda kalakattai viTTu neerE prati sandhAnam paNNippAreer.*

Those who know the vEda will realize this aspect. Since this is an ancient path practiced by great men, this is not a difficult one to follow. This philosophy is very famous and known to all. Hence you might have heard earlier too.

*(kapOtEna)-- oru traivarNikanumanru; varNamAtrattil pirandAnoruvanumanru; sAmAnyA dharma yOgya manuShya jAteeyanumanru; oru triyak SeidapaDi idu. ippaDi itdharmam triyakkuhaLukum kooDa rakShaNeeyamAyirukka, dharma pravarttakarAna nAm tanai vatyanenbadum tyAjyanenbadumAhA ninrOm. (kapOtEna)-- oTTraikka pOdamAhaiyAlE vilakkuhaikkeeDAna parivarillAmayAlum, “arttham” enru Srutiyil OduhirapaDiyE sahAdikArattAlE dharmiyilE Soruhi*

*“SruNu chAvahitah kAnta yat tE vakShyAm yaham hitam / prANairapi tvayA nityam samrakShyah SaraNAGatah ||” enru dharmattilE prErippikkira saha dharma chAriNee sannidhiyAlum, akkapOtam saDakkena saraNagata rakShaNa dharmam anuShTikkappeTTradirE.*

*kapOtEna*—The pigeon bird is not one among the four castes nor belongs to human race who can follow minimum dharmas. The bird belongs to animal world which does not have any knowledge about SaraNAGati when a knowledge less bird has practiced this, how can we refuse to accept one who has come for protection. The better half of the pigeon bird advised to it not to give up SaraNAGati dharma and accordingly the bird practiced it.

*(Srutah)-- kapOtattirku vEDan tAnE BAryA paharaNam paNNia SatruvAyirukkum; namkku viBeeShaNan appaDipaTTa SatruvAyirundavoorininrum vandAnattanaiyanrO? (SaraNamAgatah)- kapOtamirunda marattaDiyilE vEDan yAdruchikamAha vandAnattanai.*

The hunter who caught the wife of the pigeon bird is an enemy to it. But for us viBeeShaNan is not like that. He has only come from the town where rAvaNa, our enemy lives. The hunter accidentally came under the tree where the bird was living.

*“sOnjalim SirasA krutvA vAkyamAha vanaspatim / SaraNam hi gatOsmi adhya dEvatAm tu iha vASineem ||” enru vanaspati dEvataiyai kurittu SaraNa Sabdam prayOhittAnAhilum ikkapOtattai kurittu SaraNa Sabdam prayOgittilan. viBeeShaNan putradArAdihaL ellAvatTraiyum viTTu “rAGavam SaraNam gatah” enru namakku kooTastanAna raGu-rAkShasa samvAdattilE SaraNAgatarakShaNam paNNinapaDiyai ninaipittu koNDu nammai yathAkramam SaraNagatanAnAn.*

The hunter only prayed the tree for protection and never addressed the bird directly. But here viBeeShaNan having renounced all his relatives has directly addressed Me saying that “i have come for protection”, thus systematically approaching us for protection. Hence there is no question of renouncing him at all.

*(ASritah cha)-- vEDanAhaiyAlE pakShi jAtikku prakrutyA SatruvumAi, viShEshittu tan BAryA paharttAvumana ivan paTTadu paDuhirAn enriruppudal, avasarattilE naliya viragutEDudal Seyya prAptamAyirukka; atitiyai dEvanAha vidikkira SrutiynpaDiyE dEvarhaLai ArAdikkum tirattilE agnimuKamAhavanrO kapOtam ASrittapaDi. nAmum*

SaraNagatanai “vatyatAm ESha teevrENa daNDENa saSivaiha saha” enru anubandhi paryantamAha nanrAha archiyA ninrOm. (yathA nyAyam)- SeetattAlum kShuttAlum ArtthanAna vEDanukkum apEkShitangaLana agnyAnayanAdihaLai paNNi, nalvirundu vandAl AdarikkumpaDi tappAdE antar viShAdagandham illAdE akkapOtam AdarittapaDi. (yathA nyAyam)-- in Sol mudalAha prANa paryantamAha SaraNagata viShayattil Sakti vanchanam paNNAdE Seida parivellAm aLavAyirukkumattanai pOkki mihudiyuNDO?

The hunter who is the natural enemy of the bird, besides one who took away the bird’s wife, was shown mercy by the bird without trying to escape, as per the sanAtana dharma which says at any cost a guest should be entertained. But we have been discussing on the acceptability of viBeeShaNa and even thinking to kill. How low we are when compared to the kapOta bird. The bird was so kind enough to feed the hunter who was terribly hungry and suffering from cold. Is it fair on our part to leave a SaraNagata who has duly surrendered to us completing all formalities.

(swaiha cha mamsair-nimantritah)--purambE sila AhArangaLai eDuttukoNDu vandiTTadanru; tannuDaiyadAna dravyAntarangaLilE silavaTTraiyaTTu upacharittadumanru; vivEkamillAdAr tAnAha abimAnittirukka kaDavadaAi vivEkihaLum AdhyamAna dharma sAdhanam enru pENakkaDavadaAna Sareerattil mamsangaLAIeyanrO avanai upachara poovakamAha nalvirundooTTa pravartittadu. (mamsaiha)-- Eka dESangaLai pirittu iTTadanru; kaDukappasi teerkkavENDumenru vEDanukku tanakkuLLa avayavangaLonrum SESHiyAdapaDi SaraBangadi tApasaraipOIE idoru mahAtapassAha ninaittu nerupile kANum vizhundadu.

ippaDi iSSIOkattil Sonna arthantannai tammuDaiya anuShTAnattirkku hEtuvaAha anuvadittukkoNDu, ippaDiyAnAl namakku SarANagata rakShaNam kaimutikanyAya siddham anrO enru aruL SeihirAr :--  
 “sa hitam pratijagraAha Barya harttAram Agatam /  
 kapOta vAnara SrEShTha kim punar mat vidho janah || ”

The bird never brought any food from outside to feed the hunter, nor gave from its own stock, but instead gave up its body as a food to hunter without caring for the body which everyone, even enlightened cherish with great love (Sareeramadyam Kalu dharma sAdhanam). It is surprising that without keeping any portion of its body as a safe measure the entire body was sacrificed to quench the hunger of the hunter. When such is the case of a lower cadre animal, how can we leave a SaraNagata, having born in a royal family.

(sa hi)--akkapOtam nammaipOIE dharmAnuShTAnam paNNakkaDava jAtihaLil onrilEyAdal SaraNya vamSattile yAdal pirandadanru ennumiDam prasiddhamAyanrOviruppadu. (tam)--jAtiyAlum, viSEShittutan koDumaiyAlum “kaShit kShudrasamAchAraha pakShiNAm kAlasammitah” enru pakShijAtikkAha vruttanAi kapOtamirunda viDattile yAtruchikamAha vandu vizhundadukku mELE kapOtattaikkurittu oru upAya-prayOga rahitanAi vipareetAnuShTAnattilum nilai kulaiyAdavanAi, anutApa lESamAdal anukoola vAta prasangamAdalinrikke kiDeer avvEDan iruppadu. (sa hi tam prati jakrAha)-- tannai yazhiya mArI munbu Satruvenru poduvile aruLiSeidadai avan vruttiyai kATTi viSEShikkirAr (Barya harttAram)--. ippaDiyE rAvaNan vandAlum namakku kaikoLLavENDiyanrO iruppadu enru tiruvuLLam. (Aga tam)--ivan tannai kai koLLuhaikku Seida upAyAnuShTAnam kapOtamirunda marattaDiyile vandaLavE kiDeer! alladu vanaspati-dEvataiyai kurittu SaraNam enru Sonna Sabdamum kapOtam kETTadillai. (kapOta)--munbE ‘kapOtam’ enru Solliyirukka irukAlumiTTu ‘kapOtam’ enradu SibiyinuDaiya SaraNagata-rakShaNa dharmam Solluhira ‘SyEna kapOta vruttAntattil pOIE kapOtaVESham koNDAnoru dEvanO riShiyO venru sangiyAmaikkAha. idu poorva karma viSEShattAlE gajEndrAdihaLaipOIE triyakkAyirukka ippaDi dharmAnuShTAna yOgyamAi pirandadu. (vAnara SrEShTha)-- vErEyum oru triyakku SatruvaAna vEDanai rakShittapaDi kELEer.



The kapOta bird does not belong to any upper caste and it has protected a hunter who never asked for protection, although hunter was a bad man and very cruel in nature. The hunter did not follow any of the formalities of a SaraNagata. The bird protected the hunter who had caught its wife. Similarly if rAvaNa asks for protection, we should also protect him.

*vAnara jAtihaLukku muDiSooDina neer vyAgra vAnara samvAdam kETTariyeerO?*

The next incident of SaraNagati dharma is that of a monkey, sugreeva. you being the king of monkeys, have you not heard of this story?

*oru puli vandu toDara, tAnirunda marattaDyilE vandErina vEDanai anda vyAgram viDaSolla, ivanai SaraNAGatan enru vAnaram rakShittadu. appOdu marattaDiyai viDADE kiDakkira puli ivvAnaram toonginavaLavilE vEDanai pArttu, ‘unnai viDuhirEn vAnarattai taLLvallaiyO’ enna; pApa buddhiyAna vEDan tannai rakShitta vAnarattai taLLinavaLavilE, vAnarattai piDittu, ‘unnai viDuhirEn, tanakku upakArakanAna unnai taLLina vEDanai taLLi taravillaiyO enru manuShya mAmsa luptamAna puli Solla; dharma vittAna vanaram prANAtyaya dasaiyAhaiyAlE ahrudayamAha visaindu, puli viTTavArE marattilEri SatruvAna vEDanai pinbum pOkkaTTru tAnirunda marattilE irundadEyaDiyAha SaraNAGatan enru rakShittadu. neer vAnarangaLukku muDiSooDiyirundAlum ungaLukku jAti dharmam enru pArttAhilum kaikoLLa vENDAvO?*

Once when a tiger chased a hunter, that hunter out of fear climbed a tree where a monkey was residing. The tiger requested the monkey to push the hunter from the tree. The monkey refused saying that since the hunter is a SaraNagata, it will not do any harm to him. When the monkey was sleeping, the tiger asked the hunter to throw the monkey down the tree so that it could appease the hunger. The ungrateful hunter pushed the monkey from the tree. The tiger caught hold of monkey and said, “I am fond of human flesh. So I will release you now, go to the top and throw the ungrateful hunter from the tree. The monkey pretended to agree the suggestion of the tiger, went up to the tree, but did not oblige the tiger saying that once the hunter has come to the tree for protection, he will be protected at any cost and under any circumstance. The tiger left the place disappointed. Oh! sugreeva have you not heard of this SaraNagata rakShaka dharma followed by a ordinary monkey? You being the king of monkeys, should you not follow this dharma in case of viBeeShaNai?

*(vAnaraSrEshTa)-- vAli padattilirunda vArE umakku SaraNAGata peeDairuchittadO? (vAnara SrEshTa)-- vAnaramAtramalleerE? AdityanuDaiya putranumAi dharmAdharmangaLai arindumirukkira neer allAda vAnarangaLai pOlE kApEyam paNNa peruvadirO? (kim punar mat vitO janah)-- kapOtam SeidapaDi kaNDAl nampOlihaLukku kETka vENumO? nAm SaraNAGata vamSattil koDi eDutta raGu vamSattilE “ShaShTir varSha sahasrANi lokasya charata hitam / pANDarasyAtapatrasya chAyAyAm jaritam mAyA ||” “arubadinAyiramANDu veN koTTtraikuDaitan izhalozhiya vErorunizhalilodungAdE loka rakShaNArthamAha pattu dikkilum tEr naDatti prasiddhanAna daSaratan” mahanAi, vasiShTa-viSwAmitra-siShyanAi, mahA yOgiyAha praKyAtanAna janakanODE sambandham paNNina nAm “rAmO vighrahavAn dharmah” enru uDambil siShTataya prasiddhiyai yEriTTu koNDu, “maryAdAnAm cha lokasya karttA kArayitA cha sah ||” engirapaDiyE ittanaikAlamum nammuDaiya kai pArttu nATTAr anuShTikkumpaDi naDandu pOndu inru SaraNAGata GAtam paNNinAl nADu enpaDakkaDavadu? (mat vidhah)-- nammuDaiya vratam pinbu SollakkaDavOm; “sAMAnyO ayam dharma sEtur nAraNAm” engirapaDiyE nampOlihaLellArukkum iduvE poduvAi kANumiruppadu. (mat-vidhah)-- nampOlihaL SaraNAGatanai viDuvArhaLO? himsABiruchihaLAhaiyAlE avatyarai vidikkavalla rAvaNAdihaLukkanrO ippaDi kotta kAryangaL ruchippadu. (janah)-- SaraNAGatanai parityajittavan enna pirappu pirandAnAha kaDavan? nampOlihaLukku janma prayOjanam SaraNAGata rakShaNamanrO?*

Oh! Best among monkeys! You are in a similar place as that of vAli, do you like troubling others? You being the son of sun god don't You know what is dharma and adharmā? or you are just like other ordinary monkeys? When such is the case, what about my dharma? I am the son of the great king among raGus namely daSaratha, who had performed hundreds of yAgas, whose prowess is known in all the ten directions. Besides I am being called as embodiment of dharma and my purpose of this avatAra is to protect the devotees who take refuge in Me. If I do not follow the SaraNAgati dharma, what people will think of Me? I will tell you my firm vow later. But this being a “sAmAnyā dharma” for all beings alike, how can I keep quiet without following it? This Supreme dharma may not be followed by people like rAvāNa who are merciless, but certainly not by people like Me who has taken birth only to protect the SaraNAgatas.

*SiShTANuShTANam pramANamEyAhilum, oru kapOtam anuShTittadu enroru pramANam uNDO? idukku vidhAyakamAyiruppadoru vAkyam vENDAvO engira SankaiyAIE kaNDu enbAnoru mahariShi kaNDadoru kAdaiyai kELEer engirAr—*

If an ordinary bird follows a dharma (so called), is there any authentic document in support of this act? Yes there are many. I will tell one such SLOka.

*“riShEh kaNvasya putrENA kaNDu nA paramaiShiNA /  
SruNu gAthAm purA-geetAm dharmiShThAm satya vAdinA //”*

*kaNDuvengira mahariShiyinuDaiya janmaprakarShattai murpaDa kELEer. (riShE kaNvasya putrENA)--tAn tOnriyanrikke “yasya syAt SrOtriyah pita/” engirapaDiyE avanuDaiya pitAvum chatur vEdAtyAyiyAi ateendriya draShTAvAkya kaNNumiruppadu. AnAl parapatin kuTTi tavazhAdirE! (kaNvasya putrENA)--mahA tapAvAna kaNvanAhira maharShikku samsAra nisdhArakanAi kaNNum ivan pirandadu. (kaNvasya putrENA kaNDunA)--pitAvin pErAlum tan pErAlum prasiddhanAi kaNNumiruppadu. (kaNDunA)--avan tan perumaiyai pArttAl “sa chApi BagavAn kaNDuh” maharShihaL koNDADumpaDiyAna pEruDaiyAnoruvan kaNNum. (riShE putrENA, paramarShiNA)--viLakkil koLuttina pandamennumpaDi kaNNum prakASa bahuLanAna pitAvilun kATTil ivanuDaiya jnAna vikAsam irukkumpaDi. (SruNu)--ittanai nALum ikkAdai ummuDaiya Seviyil paDAmayirE neerippaDi kalangugiradu. ittai avahitarAi kELEer. (gAthAm)-idu periya poruLhaLai ellAm podindu koNDu eLidAha kETkalAmpaDi Surungina pASuramAi kaNNumiruppadu. (purA geetAm)--inru mudalAha kaTTinadonranru kaNNum idu; vEdam pOla pazhaiyadAyiruppadoru. (geetAm)--kaNDuvAna maharShiyum ittai SruShTittAnenrirAdE kiDeer. rikkai sAmamAha pADumApOLE paNDEyuLLadonrai avai pADinAnattanai. (geetAm)--avan SeidAnAhilum anda sAma dvanipOLE samastapApangaLaiyum pOkkavaTTrAiKaNNumiruppadu. (dharmiShTam)--pOliyAna dharmangALai pOlanrikke pratyakSh-Sruti-siddhamAna parama-dharmattai viShayattai kaNNum ikkAdaiyiruppadu. (satya-vAdinA)--satya vAda-SeelanAna kaNDu vengira mahariShi vAiveruvi SonnAlum pazhudAyiruppadoru ‘cha’vvum ‘tu’vvum kooTTukaiyummanrikke kaNNumiruppadu. idil ‘paramarShiNA’ enru yathArtha-dharSitvam SolliTTru; ‘satya vAdinA’ enru yathA druShTArttha vAditvam SolliTTru; ‘dharmiShTam’ enru upadESattinuDaiya parama prayOjanatvam SolliTTru. ittAl parama vipralambangAL aTTru, sarva lOka hitam SolvAn oruvan enru ApatyatiSayam SollittAyiTTru.*

*mEl ‘kaNDu kAdai’ enreDukkira nAlarai SLOkattil, pratama SLOkattAIE poorNa SaraNAgati illaiyEyAhilum pOkatTra daSaiyil AtmanikShEpABiprAya-vyanjakangALai koNDu SaraNAgatiyinuDaiya sakala tulyangALana anjali bandhAdi-mantrangALai nErndavanaiyum azhiya koDukkalAhAdu’ engirAr.*

kaNDu, who was born as a son to kaNva riShi a great sage, was more bright than his father. He was told certain things which are more authentic than vEdas. This is not merely a story (cock and bull) but real words of the riShi himself.

“baddhAnjali puTam dheenam yAchchantam SaraNagatam /  
na hanyAt AnrusamsyArttham api Satrum parantapa ||”

(baddhAnjali puTam)--anukoola-buddhiyum pratikoola vyAvruttiyum illAiyEyahilum kaiyil  
anjali mAtramE amaiyum.

“anjalih paramA mudra kShipram dEva prasAdinee” engirapaDiyE atyanta  
swatantranaiyum kaDuka viranga paNNum mudraiyidanrO? (dheenam)--anjaliyum  
vAng-mAtramum nErAdE kArpaNyam tOTTra nirkum nilaiyE amaiyum.  
(yAchchantam)- kaikooppiTTrilanEyAhilum, kArpaNyamum tOTTritillaiyEyAhilum,  
ahrudayamAha irakkavamaiyum. (SaraNagatam)--anjali bandAdihaL moonrum  
illaiyEyAhilum rakShakarai kiDaikkumOvenru irundaviDattile vandu  
puhuravamaiyum. mudal swa-rakSha-para-nikShEpa roopaiyAna SaraNagatiyin sakala  
stAneeyangaLai SolliTTrAi, ingE ‘SaraNagatam’ enru poorNa SaraNagatiyai  
SolluhiradAhavumAm. (nahanyAt)--- tAn azhiya Seidal, rakShikka SaktanAna tan  
upEkSAdihaLAIE azhiya koDuppudal Seyya peTTrAn. inda SAstram  
aihikAByudayArtthamO enna, avai nirka murpaDaprayOjanAntaram Solluhiradu.  
(AnrusamsyArttham)--- Anrusamsya mAhira mahA guNattai rakShikkaikkAkavumAm;  
‘nrusamsan’ enru nATTAr chee chee ennAmaikkAhavumAm. (api Satrum)--  
nErE SatrudAn vandu SaraNagatanAnAlum azhiyaviDavoNNAdapaDiyAnAl, idukku  
munbu oru kuTTram kANAdirukka Satruvirunda ooril ninrum vandAn engira  
vivvaLavai koNDu SaraNagatanAnavanai azhiya koDukkalAmO enru tAtparyam.

(parantapa)--SaraNagatanODEyO SEvagam kATTuvadu; nErE porumavanODEyanrO.

(na hanyA)--enru tAn kollAdozhiyamaLavanrO venna; angananru, SaraNagatanai  
vEroruttar naliyum pOdu ‘Artthan’, ‘druptan’, engira SaraNagata vastA viSEShangalaLai  
pArAdE tan prANangaLai azhiya mAriyum avanai rakShikka vENDum engirAr:-

“ArttO vA yadi vA druptah parEShAm SaraNagatah /  
arih prANAn parityajya rakShitavyah krutAtmanA ||”

(ArttO vA yadi vA druptah)--ippODE abimata siddhiyuNDAha vENDumenru viLamba  
kShamananrikke irukkavumAm; viLambittu peralAvadoru balaittai kOli enrEnumAha  
abimatam siddhamanrO enru tEriyirukkavumAm. ivanukkum abimatattai paTTra  
akinchanataiyAIE ArtthiyuNDu. angananrikke praSraya BayAdi yuktanAyirukkavumAm;  
ivaianrikke irukkavumAm enru Arttha drupta viBAGam solluvarhaL. (parEShAm  
SaraNagatah)--idukku mun muhamariyAdArirunda viDattE varavamaiyum. (arih)--avan  
Satrutvam aDiyarAdE vuLLE kiDakka SeidE, mitra BAvanaiyai paNNi vandAlumAm.  
(prANAn parityajya rakShitavyah)--astirangaLana prANangaLai viTTu stiramAna  
SaraNagata rakShaNa dharmattai paTTravanrO prAptam. ivvartthattai

“Atma prANaih para-prANAN yO narah parirakShati /  
sa yAti paramam sthAnam yasmA nAvarattatE punah || enrum  
prANairapi dwayA rAjan rakShitah krupNO janah ||” enrum

syEna kapOtOpAkyAnattile Sibiyai kurittu indran SonnAn. (krutAtmanA)-- ippaDi  
SeyyAdapOdu ivan kaTTra kalviyellAm en SeidadAha kaDavadu. “viduSOtikramE  
daNDaBooyastvam” ennumpaDiyAmittanaiyirE. tannai rakShitta vAnarattai taLLina  
vEDanai pOLO rakShitanAna SaraNagatan pinbu krutajnanAi pratikoolanAna pOdu tAn  
avanuDaiya SikShAdihaLil adikrutanAhil ammuhattAIE rakShikkavum, avaTTril  
adikrutanallAdapOdu pinbu avan anutaptanAi SaraNagatanAnAnAhil kShamikkavum,  
anganallAda pOdu upEkShikkalAna prAdikoolyattai upEkShikkavum tannuDaiya  
vAdhAdiparyantamAha pravrutikkumAhil SAstra virOdhamillAda maryAdaiyAIE  
yathASakti vilakki koLLavum prAptam.

mEliraNDu SIokattAIE SaraNagata parityAgattil varum druShTAduShTa

pratyavAkyangALai aruLi SeihirAr.

“sa chEt BayAt vA mOhAt vA kAmAt vApi na rakShitah /  
swayA SaktyA yathA satyam tat pApam loka garhitam ||”

(BayAt vA)--SaraNagatanai kaikoNDAl prabalamAna virOdhihaL nammaiyum naliyil  
Seivaden ennum achchattAlEyAdal enrapaDi. sEndra-takSha-kanyAyam ingE kaNDu  
koLvadu. (mOhAt vA)--“eedruSamvyasanam prAptam BrAtaram yah parityajEt” enrArpOIE  
sila yuktABAsanhaLAIE vanda kalakkattAlE yAdal enrapaDi (kAmAt vA)--SAstrAdi lankana  
hEtuvana swachchanda swABAvattAlEyAdal enrapaDi. angananrikke himsA ruchihALana  
rAkShasarai pOla ivan paDuvadu kaNDAl AhAdO engira vipareeta ruchiyAlE yAdal  
ennumAm; appaDiyE SaraNagatanuDaiya Satruvin pakkalile kaikooliyai AsaipaTTru  
ennavumAm. (api)--poorvApakArangaLai ninaittu varum oudAseenyam mudalAna vEru  
EdEnumoru hEtuvAlEyAhavumAm (na rakShitah)--kiNaTTrin karaiyil piLLaiyai vAngAdAr  
pOIE rakShiyAda maTTum kiDeer nAm Solla puhuhira pApam; ippaDiyAnAl tAnE  
naliyumaLavile enna viLaiya kaDavadu. (swayA SaktyA)--tan Sakti vanchanam paNNAdE  
rakShikka vENDum. angananrikke kai koLLavumAm kaiviDavumAm tAn valladoru virahAl  
enru tAtparyam. raGu praprutihaL brahmaNAdihaLai tAngaL kaikoNDu rakShittArhaL.  
dEvarhaLum riShihaLum kAhattai pOkkaTTradenu perumAL kai kolluhaikkAha tAngaL  
kaiviTTu rakShittArhaL. (yathA satyam)--lOkattukku kaNkANihaLaha paDaitta AdityAdi  
padinAlu sAkShihaLum ivarhaLukku mEl kaN kANiyAi sarva sAkShiyAna sarvEswaranum  
kaNDu koNDirukka, tAn SaktanAyirukka Seide sila salangaLAIE tanakku, SaktiyillAmayai  
kATTi ”Sosannivarutanniva” engira kaNakkile kaNNazhikka perAn. (tat pApam)--anda  
pApattil koDumaiyai kELeer; idu nahooShabruhaspati—samvAdAdihaLile ati prasiddhamAi  
kaNumiruppadu. idin koDumaiyai  
“SaraNagatAm na tyajEyam indraNeem cha yaSasvineem /  
dharmajnAm dharmaseelAm cha na tyajEyam anindhitAm ||  
nAkAryam kartumichchAmi mrAhmaNas san viSEShatah /  
Sruta dharmas satya SeelO jAnan dharmAnuSasanam ||

nAhamEtat kariShyAmi jachchatvam vai soorOttamAh /  
asmimSArthE purAgeetam brahmaNA SrooyatAmidam ||

na chAsya beejam rOhati rOhakAlE na chEsya varSham varShati varShakAlE /  
Beetam prapannam pradadApti SatravE na sOntaram laBatE trANamichchan ||

mOGamannam vindati chAprachEtAh sarvakAt lOkAt BraSyati BraShTA chOtAh /  
Beetam prapannam pradadAti SatravE sEndra dEvAh praharantyasya vajram ||” enru

indra padam peTTra madikeTTa nahooShanAlE prEritarAna dEvarhaLai kurittu dEva  
purOhitan SonnAn. appaDiyE

“prAyaSchittEna Sootyanti mahApAtakinOpiyE /  
SaraNagata hantrooNAm Suddhih kwApi siddhyati ||

pooyantE hayamEdhEna mahApAtakinOpi hi /  
SaraNagata hantArO na tvEva rajaneechara ||”

raGu rAkShasa samvAdhattilum ivarttham prasiddham. ittai

“lOpAt dwEShAt BayAt vApi yas tyajEt SaraNagatam /  
brahma hatyA samam tasya pApamAhoor maneeShiNah ||”

“SAstrEShu niShkrutir druShTA mahApAtakinAmapi /  
SaraNagata hantustu na druShTA niShkrutih kwachit ||  
prANinam vadhyamAnam tu yas Saktas samupEkShatE /  
sa yAti narakam GOram iti prAhoor maneeshiNah ||”

SyEna roopanAna indranai kurittu Sibi chakravarti SonnAn ‘prANArthinamimam Beetam  
dvijam mAm SaraNagatam’

“tyajEyam yadi kO mattah syAn narah pApakrutBuvi /  
SaktO api rakShENa lOBAt BayAt vA SaraNagatam /

*yas tyajEt puruShO lOkE brahma hatyAm sa vindati ||”  
enru itihAsOttamattilum SollappaTTadu.*

Even one has not followed the rule according to SAstra, if he does an anjali (prostration) with folded hands, (anjali is a very important and most powerful way of prostration), asking for protection, with humility and sincerity, he should never be rejected even if he is an enemy. Not only this, he should be protected even by sacrificing your life. (ari praNam parityajya rakShitavyah) even if the fellow pretends to surrender to you, you should protect him without caring for any other thing.” This is the sanAtana dharma. The person who protect a SaraNagata sacrificing his own life attains the highest lOkA. When a bird and a monkey have followed SaraNagata dharma, should we not follow the same?

If we don’t follow this age old SaraNagati dharma out of fear, or for any other reason we shall be committing a sin. Hence it is our duty to protect him (viBeeShaNa).

*“yO hi kaSchit dvijayam hanyAt kAm cha lOkasya mAtaram /  
SaraNagatam cha yO hanyAt tulyamEShAm cha pAtakam ||”*

*kapOti tannai kaTTiyirukkira vEDanai rakShikkaikkAha tan BarttAvAna kapOtattai kurittu  
SolliTTru.*

*(tat-pApam)-- “SaraNagatam parityajya vEdam viplAvya cha dwijah /  
samvatsaram yavAhArah tat pApamavasEdhati ||”*

*manvAdihaL SolluhirapaDiyE prAyaSchittam paNNa varidAi kANum ippApamiruppadu  
(lOkakarhitam)--:--*

*“tadEvamAhatasyAsya kapOtasyABayArtthinah /  
kathamasma vidas tyAgam kuryAt satbir vigarhitam ||”*

*Sibi Sonna SiShTa karhaiyaLavEyanru; idu kETkilum prAyaSchittam  
paNNavENDuhaiyAlE nATTarellArum ivanai ‘chee’ ‘chee’ enru orukkAlum kooTTi  
koLLArhaL.*

*AhaiyAlirE “bAlaGnAmScha krutaGnAmScha viSuddhAnapi dharmatah /  
SaraNagata hanstroomScha stree ShantroomScha na samvasEt //  
SaraNagata bAla stree himsakAn samvasEn na tu /  
cheerNavratAnapi satah krutaGna sahitAnimAn ||” enru*

*SaraNagata GAtakanaiyum, bAla GAtakanaiyum, streeyai konravanaiyum, krutaGnanaiyum,  
prAyaSchittam paNNi tangaLukku SoottanAnAlum, orukAlum kooTTikkoLLalAhAdenru  
manvAdi dharmaSAstrangaLiE Solluhiradu. Ana pinbu nAm SaraNagatanai viTTAl  
nammai nADum viSwAmitrAdihaLana gurukkaLum orukAlum kooTTikkoLLArhaL kANum.*

*ippaDi druShTa-pratyavAyam SolliTTru; anantaram adruShTa-pratyavAyam Solluhiradu.*

*“vinaShTah paSyatas tasyA rakShiNaS SaraNagatah/  
AdAya sookrutam tasya sarvam gachchEdarakShitah ||”*

*rakShikka vallavanAyirukka rakShiyAmaiyaLE avan kANa SeidE naShTanAna  
SaraNagatanukku vEroru kruShi paNNavENDA; avan anAdikAlam paNNina  
sookrutattaiyellAm savAsanamAha vAngikkoNDu, avan puhakkaDava  
puNyalOkangaLaiyellAm tAn kaikoLLum SaraNagata parityAhiyAnavan pakkal  
prAyaSchittam paNNuhaikkum kai mudalAna sookrutalESamum illAmaiyaLE pApa  
parattAlE muzhukka narakangaLiE viuzhumattanai.*

*uttarArdhattAlE druShTAdruShTa pratyavAyangaLai samuchchayittu Solluhiradu.*

*“asvargyam chAyaSAsyam cha bala veerya vinASanam ||”*

SaraNagatanukku SareeramonrumazhiyumaLavE uLLadu; avanai azhiya koDuttavanukku paralOkamum, inguLLa puhazhum, bala veeryangaLum, maTTrum Solli SollAda guNa viBootihaLumellAm azhumpaDiyAyirukkum. SaraNagatanukku rakShai pirandadAhil, ingE ninaittadu Am; rakShai pirandadillai yAhil, viTTavanuDaiya sookrutattai ellAm kai koNDu tan ninaivinrikke vanda paralOka suKam peralAm. orupaDiyAlum SaraNagatanukku kAryam tappuvadillai.

ippaDi SaraNagatanai rakShiyAdapOdu varum druShTAdruShTa dOSham SolliTTru; mElil SIOkattAlE SaraNagatarakShaNattil varum druShTAdruShTa pruShArttha siddhiyai aruLi Seidu koNDu, kaNDu maharShi Sonna vArtthattile tamakku anuShTittadalladu nirkavoNNAdapaDi piranda ruchiyai aruLi SeihiAr—

“kariShyAmi yathArtham tu kaNDOr vachanamuttamam / dharmiShTham yaSasyam cha swargyam syAttu PalOdayE ||”

(kariShyAmi)--nAm SaraNagatarakShaNam paNNa kaDavOm; dharmah SrutO vA druShThO vA; ityAdihaLai arindu dharmiShTarAna neengaL idarku vilakkAmai enroru pandu krutyam Seidu tara vENDum. (kariShyAmi)--anuShTikkaikkAhavanrO nAm ikkAdai kaTTradu; “na gAthA gAthina SAsti” engirapaDiyE kuLinga SakuniyaipOIE vEronrai Solli, vEronrai SeihaikkanrE? (yathArtham)--bAdakamillAmaiAlum pratyakSha Sruti samvAdattAlum pazhudaTTra pASuram. druShTAdurShTa vruddhamAna ungaL vArttaiyai kATTil avan vArttaikkuLLa viSEShamirundapaDi kaNDeerE. (kaNDOr vachanam)--“dharmasya tatvam nihitam guhAyAm” ennumpaDi irundAl “mahAjanO yEna gatas sapanthAh” engirapaDiyE periyana kaNDuvin vazhiyai pin Solluhai kaNum namakku kAryam. (uttamam)--uttama dharma viShayam.

angananrikke, ippASurattirukku mEl ummaIE yAdal, mudalihaLAlEyAdal, nammaAlEyAdal oru kaNNazhivu SollavoNNAdapaDi ellAttirukkum mElAna pASurangANumidu idarkku—

“BeetABayapradAnEna sarvAn kAmAnavApnuyAt / dheerGAMAyuscha laBatE sooKi chaiva sada BavEt || Ekatah kratavas sarvE samagra vara dakShiNah / Ekato Baya Beetasya prANinah prANA rakShaNam ||” enru

samvarttAdihaL Sonna tAtkAlika Palamum viBaga kAlattil Palamum kELeer. ‘dharmiShTam cha yaSasyam cha’ enru tatkalattile siddhittu nirkum Palam; ‘svargyam syAt tu balOdayE’ enru pratibandakam kazhindAl viBaga kAlattil varum Palam.

“nAtO Booyas tathO dharmah kachchitanyOsti KEcharam / prANinAm Baya BeetAnAm aBayam yat prateeyatE || mahAn dharmOkShya Palam SaraNagata pAlanEna / dharmaniSchaya tatvajna EvamAhoor maneeShiNah ||” enru

Sibi praprudihaL arudiyiTtapaDiyE SaraNagata rakShaNamE dharmangaLeAttukku muDiSooDina dharmam. idarindu kAruNikarumAi rakShiNa samarttadumAyirukkumavarhaL pakkal SaraNagata Pala siddhiyl samSayam illaiyenru tiruvuLLam.

“deenO drupyatu vA aparAdhayatu param vyAvarttatAm vA tata strAtavyaS SaraNagataS Sakanas sadBis tathA sthApyatE / viSwAmitra kapOta vAnara raGu vyOmAdhvaga prEyasee nADijanga bruhaspati praBrutiBih nanvESha kaNDAPathah ||”

In this connection, I shall narrate to you the sins one get by not protecting a SaraNagata. There is no propiation (prAyaSchitta) for a person who deserts a SaraNagata. There is prAyaSchitta for all grave sins, but not for the sin of not protecting a SaraNagata. This sin is greater than brahmahatya (killing of a brAhmaNa). Even if one performs any propiation for deserting a SaraNagata, he should not be accepted as a noble person. Even the people of our country, kOsala kingdom will not respect us if they come to know that I have deserted a SaraNagata. If

one is capable of protecting a SaraNagata he should do so at any cost in which case he attains all the good in this world. Thus there is no reason for us to refuse protection to viBeeShaNā. Under the circumstances I shall never refuse protection to viBeeShaNā as I am a strict follower of sanAtana dharma and the path treaded by our elders. The minute intricacies of dharma is very difficult to understand and at times of any doubt we must follow the footsteps of elders. (mahajanO yE na gatah sapantah). Hence we should strictly follow kaNDu's teachings by giving protection to a SaraNagata, one can attain prosperity, long life and all the good in this world and thereafter also. SarANagata rakShaNā is the highest dharma. There is nothing superior dharma that this particularly for kShatriyas. Hence I will follow the teachings of Sibi and kaNDu in this regard and give full protection to viBeeShaNā even if all of you oppose it. This is royal path which has been pronounced by great people like raGu, kapOla, vAnara, SiBi, bruhaspati etc. Hence there is no question of refusing protection to viBeeShaNā whether he is good or bad. This is the parama dharma.

*parama dharma nirNayAdhikAra samAptam*

[Return to top](#)

## SaraNya vrata viSESha prakASAdhikAra

*“Srutih samrudhis sadAchArah swasya cha pariyamAtmanah /  
samyaksankalpajah kAmO dharma moolamidam smrutam ||” enru*

*maharShihaL Sonna dharma pramANangaL anjile nAlai aruLi Seidu kATTi, panchama  
dharma pramANattai aruLi SeihirAr:--*

The vEdas, the smritis which follow the teachings of vEdas and the sayings of great teachers who follow vEdas and their behaviour are the guidelines to us and we should follow that path. In this adhikAra we will further elaborate dharma pramANa which is called fifth pramANa.

*“sakrudEva prapannAya tavAsmiti cha yAchatE /  
aBayam sarva BootEBYO dadAmyEtad vratam mama ||”*

*(sakrud)-maTTra upAyattilE ‘Avrutti SAstrArtthamAnArpOLE kANum prapattiyil ana vrutti  
SAstrArtthamAyirukkumpaDi EvakArattAIE nairapEkShyam SonnapaDi ‘prapannAya  
tavAsmeeti cha yAchatE’ engira viraNDalumAha gOpturtva varaNamum Atma  
nikShEparam Sonna paDi ‘prapannAya’ enru mAnasamAm ‘yachatE’ enru  
vAsikamAhavumAm. dwayattil pOLE aDaivE upAyattaiyum Palattaiyum  
SolluhiradAhavumAm. ‘prapannAya’ enru gO-baleevarda nyAyattAIE prayOjanAntara  
paranai Solli, ‘tavAsmeeti cha yAchatE’ enru ananya prayOjananai SolluhiradAhavumAm.*

*“SaraNam cha prapannAnAm tavAsmeeti cha yAchatAm /  
prasAdAm pitru hantrooNAM api kurvanti sAdhavaH ||” engira*

*SIOkattilum ippaDiyE yadOchita vivakShaiyai kaNDu koLvadu. ‘chatur vidA bajantE mAm’  
engira upAsanam pOLE ‘tAvadArtisa tathA vAncha’ ityAdi pramANangaLAIE prapattiyum  
sakala Pala sAdanamAyirukkum. ‘aBayam’ enru sangOchABAvattAIE sarva  
BayABavattaiyum Solluhiradu. ‘sarva BootEBYah’ engira vittai panchamee enru Silar  
vyAkyAnam paNNinArhaL; sOmAsiyANDAnuLLiTArhaL chaturttee enru nirvahittArhaL.  
iraNdu pakShattilumuLLa guNadOSha tatsa mAdAnangaLai tattat grantangaLiLE kaNDu  
koLvadu. adil panchamee pakShattil ‘prapannAya’ engira vidukku sankOchamillAmayiAIE  
prapattiyinuDaiya sarvAdhikAratvam siddhikkum. chaturttee pakShattil sarvAdhikAratvam  
kaNDOkTamAm. panchamiyAnAl, kEvala rAvaNAdimAtrattai paTTravanru; brahma  
rudrAdihaLaiyum nammaiym paTTra BayamillAdapaDi paNNuvudOm enraruLi  
SeidapaDiyAm. chaturttiyAnAl, viBeeShaNanenru ninaikka vENDA; rAvaNan dAnAhilum  
nAm avanukku aBaya pradhAnam paNNuvOmenradAm. ipporuL keezhil prakaraNattirkum*

*mElil prakaraNanhaLil SlOkangaLukkum SErum. inda yOjanaiyil sarvaraiyum paTTra BayABAvah arththa siddham.*

*“idAnam sarvaBootAnAm Ekah karma Pala pradah/  
iti paSyana kaSATulyaAt krutaSchin na biBEti hi ||  
sarvAparAdha niShkrutya prapatyaA karuNAnidhim /  
prasAdayan na hi punas tatOpi Bayamruchhati ||  
apAya samplavE BooyO yathArhamanuSiShyatE /  
prAyaSchittiriyam SĀstra yat punas SaraNam vrajEt ||”*

*sakrud*—prapatti should be performed only once. ‘Eva’ means prapatti does not require any other help. It is self content. *prapannaAya*—both mentally and verbally praying for protection. It indicates meaning of dwaya mantra.

Again *prapannaAya* indicates that there is no other fruit required except mOkSha.

*aBaya* indicates fearlessness from all.

*sarvaBootaByah*—From all the creatures in this world—This encompasses everyone including rAvaNa, brahma, rudra etc. you will have no fear from any one in this world if you perform prapatti. God being the Supreme Lord of all beings, when once you take shelter in Him. He will protect you from all creatures that are created by Him. You have no fear from anybody. prapatti is the panacea for all ills.

*(Etat vratam)--idu pramANAnumatamAi, tavaril pratyavAyam varumpaDiyAna dharmyamAna sankalpam kANum*

*Etat vratam*—This is my vow and is fully authentic.

*(mama)--namakku sankalpam naDattuhaikku vilakkAna ajnAnASaktihaL orukkAlum vArAdu kANum. AhaiyAl vilakkavoNNAda ivvrathattai parivarAna neengaLumisaindu rakShiyungOL enru tiruvuLLam.*

*mama*—No one can prevent the Lord from following this vrata. He is all powerful. No one can object His actions. you people (SaraNAgatas) should protect my vow by performing prapatti.

*iSSlOkattil aruLi Seida prapattiyinuDaiya sarvAdhikAratvattai prakrutamAna rAvaNa viBeeShaNOdAharaNattile kATTi ivan viBeeShaNanEyAhilum rAvaNanAhilum nAmivanukku aBayapradhAnam paNNinOm. ummaiyum mudalihaLaiyum puruShakAramAha koNDu nammai SaraNAgatanAnavanai amAnava nyAyastarAna neerE nammODE SErttu namakku ippuruShArhattai tAreerenru soohrut pAratantryam tOTTra aruLi SeihirAr:--*

*“viBeeShaNO vA sugreeva yadi vA rAvaNah swayam /  
Anayainam hariSrEShTha tattamasyABayam mĀya ||”*

*neengaL SolluhirArpOIE viBeeShANahavumAm; kapOtattin pEru nAmum peravENDumenrukira nammuDaiya manOratattinpaDiyE sAShAt rAvaNanAhavumAm. (asya)--‘rAGavam SaraNam Gatah;’ engira arundutOktiyai nErnda ivanukku enrapaDi. ‘asya’ engira vidilE ivanuDaiya anubandihaLum anupraviShTar. anubandihaLuDaiya Bayamum SamittAlAyiTTru ivanukku aBayapradhAnam paNNiTTrAvadu. viBeeShANangeekArattai isaindu mudalihaL pakkal dAkShiNyam kulaiyAmaikkAha ivanai Siridu pareekShittadAha paNNikkai koNDAIO enru mahArAjarukku karuttAha tiruvuLLam paTTTri uttaramaruLi SeihirAr (tattamasyApayammayA).*

*satya sankalparAna nAm paNDE SaraNAgata paritrANattai namakku vratamAha sankalpittu vaiittOm; viBeeShaNanum upAyam anuShTittAn; Ana pinbu nAmivanukku*



*aBayapradhAnam paNNinOmAyiTTtru. ini ivanukku nammai paTTra pareekShai enru oru BayasthAnam uNDakki namakku vrata Bangam pirapikka vazhahidO? tangaLE teLiyapuhugira mudalihaL pakkal dAkShiNya bangamazhahitO enru hari SrEShTanAi vAnara rAjyattirukku muDiSooDi mahAmanAvAyirukkira neer ittai nenjile uraittu pAreer. ‘Anayainam’ engiradu kAryattil teervirundapaDi.*

Whether it is rAvaNa or viBeeShaNa, once he performs the prapatti, he shall be protected and will be taken to vaikuNTa at the end of his life. This applies to all creatures in this world. Even the followers of viBeeShaNa are considered as SaraNagatas although they have not performed the act directly. By performing prapatti, viBeeShaNa has made known to this world my vow—hence I am grateful to him. Then where is the question of suspecting him and testing him whether he is good or bad. He (viBeeShaNa) will be accepted at any cost. Oh! sugreeva, since you suspected him, you yourself should go and bring him. (AnayEnam hari SrEShtE) sugreeva, bring viBeeShaNa with full honors. This is the accomplishment of prapatti.  
*SaraNya vrata viSESha prakASAdikAra samAptam*  
*(Narration about His immortal vrata)*

[Return to top](#)

### **SaraNya SaraNagata, sangamalABAdhikAra**

*ippaDi aruLiSeidavArE munbu “koozhATpaTTu ninreerhaLai engaL kuzhuviniL puhudaloTTom” enru nira mhArAjar teLindu, tAm paNNina aparAdhattirku perumALai kShamai koNDu, tAmE puruShakAramAi “vandu maNNum maNamum koNmin” “emadiDam puhudu (min)--” ityAdihaLil prakriyaiyAlE ‘nAngaLum Sree viBeeShaNazhwaNum oru vAsiyara aDimai Seyya pera vENDum, nAngaLum ivanukku ‘saKA dAsOsmi’ aDiyOmAha vENDum’ enru viNNappam Seyya; ippaDi pratibandakam kazhindu anantaram perumALukku SaraNagata lABamAgira puruShArtham pirandapaDiyaiyum “tattamaSyABayam mAya” engaiyAlE aBayam peTTra SaraNagatanukkum, ippaDi viSEShittu perumAL pASuramarikkE tangaLukku vErору upAyaminrikkE SaraNagatanuDaiya aBimAnattile aDangi kooDa vanda nAlu rAkShasarhaLukkum perumAL tiruvaDihaLai peruhaiyAhira paramapurushArtham pirandapDiyaiyum paryanka vityAdihaLilpaDiyE paraspara samSLEShattAlE piranda preeti parivAhamAna samvAda viSEShangalaikum ellAm inda sargattin SEShattAlum mElil sargattil muhappalumAha Solli, SaraNagati vEdamAna prabandhattile upaniShat bAhamAna aBaya pradhAna prakaraNattai talaikaTTTuhirAn Sree vAlmeekiBagavAn.*

sugreeva although first opposed the acceptance of viBeeShaNa later on after listening to rAma realized his mistake and asked forgiveness from rAma and also told Sree rAma that along with viBeeShaNa he will continue to do all service to Him. By accepting viBeeShaNa, Sree rAma also got benefited by way of getting a noble man as SaraNagata, along with his four ministers, and as predicted in “paryanka vidya”, (state of union after mOkSha) He enjoyed the company of His devotees. Thus in this and next chapter, the benefits of both namely SaraNya and SaraNagata gets from prapatti are being discussed and vAlmeeki concludes this episode of SaraNagata dharma (aBaya pradhAna).

*avviDattil tAm murpaDa ninaittadonrai vilakkavallArillAdapaDiyAna niranguSa swAtantaryattaiyuDaiya perumAL ASrita paratantrarAi mahArAjaraiyum mudalihaLaiyum teLivittu “Anayai nam hari SrEShTa” enru aruLi Seida aravuDaimaiyilum neermayilum eeDupaTTa mahArAjar viNNappam SeidapaDi SolluhirAn:--*

Sree rAma at first clearly explains to those who opposed the entry of viBeeShaNa, the need and importance of SaraNagati.

*“rAmasya tu vachah SrutvA sugreevah plavakESwarah / pratyabASHata kAkutstham souhArdanABichOditaH ||”*

*SaraNagatanAi ivar kaiviDil engEnum puhurilum azhiyumpaDi nirkira viBeeShaNazhwAnaiyum ivanai azhikka ninaitta parivaraiyum ramippittapaDiyai paTTra ingu (rAmasya)-- engiradu.*

*rAmasya*—rAma, who pleases everyone at all times, pleased viBeeShaN who was helpless in case if rAma had deserted him and also sugreeva who initially opposed the acceptance of viBeeShaN. Thus rAma always gives delight to everyone.

*(tu)-- engira vidattAIE mahArAjarukku kalakkamum SeeTTramumAna munnil avastaiyai kATTil teLivum preetiyumAna idoru avastA BEdam irundapaDi Solluhiradu.*

*tu*—sugreeva’s mind became very clear after listening to rAma’s word and all his doubts got cleared.

*(sugreevah plavakESwarah)--SaraNagatan pakkal apachAra ruchi tavirnda pinbanrO ivarukku pErum perumaiyum ninradu.*

*sugreevah plavakESwarah*—The name “sugreeva” became more appropriate to him only after he became doubtless in his mind and also the name of king of vAnaras fit more.

*(kAkutstham)--parAvastaiyil tOTTamAi pirandu paDaitta neermaiyrundapaDi (souhArdEana apichOitah)--ippaDi niruttararAna mahArAjar perumALuDaiyavAdal tammuDaiyavAdal souhArddham pESivaikka pESuhirAr.*

*kAkustam*—The dynasty to which Sree rAma belonged became more popular after Sree rAma’s bold declarations.

*“kimatra chitram dharmajna lOkanAtha suKAvahah / yat tvamAryam praBShEthAh satvavAn sat pathE sthitah ||”*

*(kimatra chitram)--engaLai pOlihaL ippASurattai SollilanrO AScharyamAvadu; dEvareerippaDi aruLi Seida viDattil AScharyamuNDO; swaBAvam enrirukkumittanaiyanrO? (dharmajna)--paNaiyODu paNaitattittirinda engaLAIE dEvareer tiruvuLLam paTTriyirukkum dharmangaLellAm ariyapOmO?*

*“sookShmah paramadurjanEyah sadAm dharmah plavangama” enru aruLi Seida dEvareerukkEyanrO dharmattinunmai terivadu (lOkanAtha)--uDaimaiyazhiyAdapaDi rakShikkai uDaiyavanukku ETTramallAmayiAIE SaraNagatanai achcham tavirttu rakShitteer; engaLai apachAram tavirttu rakShitteer. (sukAvahah)--Sree viBeeshaNzhwAn dEvareerukku aDimai Seyya pera, nAngaL avanukku aDimai Seyya pera, iraNDu varGattaiyum krutArttharAkkineer. (satvavAn)--idarkumun kaNDariyAda SaraNagatan pakkal oru talaiyAha parivar Sonna upattihaLukkum nirbandhangaLukkum iLaiyAda vyavasAyattil tiNmai irundapaDi en! (sat pathE sthitah)--brahaspati Sibi raGu—vAnara-kapOta-vasiShTha-viSwAmitrAdihaLAna sattukkaL taDanda nalvazhiyAna SaraNagata pritrANA dharmattile dEvareer ninra nilai orukODi SaraNagatarAlum kalakkavoNNAdapaDiyAyirundadu. (yat tvam Aryam praBShEthAh)--dEvareer aruLi Seida pASurattin nizhalile odungi puliyum pulvAyum oru turaiyile neer uNNumbaDi irundadu.*

*enakku marukkamATTAmayiAIE koNDADuhireerO; neer mAnasApachAram tavirumbaDi teLindeerOvenna.*

*“mama chApyantarAtmAyam SuddhamvEtti viBeeShaN / anumAnAchcha BAvAchcha sarvatassupareekShitah ||”*

*oruttarAlum teLivikka voNNAdapaDi kalangina en nenjum dEvareer pASurangaLAIE teLindu SarANagatanAna viBeeShaNan Suddhan enru ariya peTTradu. (anumAnAchcha)-- “praNataScha mahAn ESha” ityAdihaLirpaDiyE swara prasAdAdihaLAlum,*

(BAvAchcha)--abiprAya vyanjagangaLAna maTTrumuLLa AhArangaLAlum enrapaDi.  
‘satAm hi sandEha padEShu vastuShu pramANamantahkaraNa pravrutayah’ nammuDaiya  
antahkaraNam iSaindapaDiyAlum ennavumAm. (sarvata)--uLLum puramum okka enrapaDi.  
angananrikke rAvaNanumallan, rAvaNa-prEkShitanumallan, rAvaNanuraktanumallan  
enru sarva prakArattAlum teLiya arindOm enrumAm. (supareekShitah)--ini sarva  
SaktikarAna ummAlum engaLai kalakka voNNAdu enru tAtparyam.

nAm ini viBeeShaNanukku Seyya vENDuvaden? ungaLukku Seyya vENDuvaden? iraNDum  
neer niyamittalladu nAm Seyya voNNAdu enru perumALukku tiruvuLLattil karuttAha  
koNDu viNNappam SeihirAr.

“tasmAt kShipram hasAsmaBih tulyO Bavatu rAGavah /  
viBeeShaNO mahAprAjnah saKitvam chABypaitu nah ||”

(tasmAt)--nirdOShanAna aLavanrikke engaLilum parivan ennumiDam teLihaiyAlum  
‘yayOs chittE vAchittam naiBrutam naiBrutEna vA /  
samOti prajnyA prajna tayOr maitree na jeeryatE ||’  
ennumbaDi engaLukkum ivanukkum manOratAdihaL ettapaDiyAlum. (kShipram)--ini  
ivanaiyozhiya oru kShaNamum engaLukku kainkaryam paNna muyalAdu; ivan tAnum ini  
oru kShaNam viSLESham porukkamATTAn. (hasAsmaBih tulyO Bava)--ivan engaLODu  
pirikkapaDAdE nAngaL peTTra pErum peTTru “ozhivil kAlamellAm uDanAi manni  
vazhuvila aDimai Seiyya” tiruvuLLamAyarula vENDum. ivanizhanda kAlattirukkum  
paDiyeDuttumAi ippOdu kalattile SOTTrai iTTu kaiyai piDittAppOLE tahaiyuNDu nirkira  
kleSamum teera, ivanoruvanumE oru talaiyum nAngaLEllArum oru talaiyAha  
viShayeeharittaruLa vENDumenru Ekavachanattirukum bahuvachanattirukum tAtparyam.  
(viBeeShaNO)--dEvareer avanukku aBaya pradhAnam paNNinapaDiyAlE  
rAvaNAdihaLellAm ivanukku anjumbaDi yatArttha nAmAvAnAn.

‘viBeeShaNastu dharmAtma na tu rAkShasa chEShTitah’ engira dhArmikatva prasiddhiyum  
tOTTruhiradu. (mahAprAjnah)--dharmattil nilaikulaiyAdapaDi varam vENDikoNDA  
teLivuDaiyavan.

Further Sree sugreeva praises Sree rAma that no one else in this world is capable of  
such firm convictions and it is rightly said that the dharmasookShma (intricacies of dharma) of  
great men cannot be understood so easily by ordinary people. It is but natural for noble men to  
protect their own thing at all costs. Thus Sree rAma protected viBeeShaNa and all the vAnara  
kingdom simultaneously by declaring His SaraNagata dharma.

The SaraNagata dharma followed by rAma is so great that no one can compete with Him  
sugreeva says that rAma made him to learn what is SaraNagata dharma in true spirit. He also  
realized how pure is viBeeShaNa in his approach and therefore he would gladly bring him near  
rAma. sugreeva further says that the almighty god will not be able to change his  
conception and understanding of SaraNagata dharma. Whenever we want to make  
friendship, the thoughts and actions of both the people should be similar, then only friendship  
will remain forever. Now the mind of viBeeShaNa and sugreeva are similar namely single  
pointed devotion to rAma, hence their friendship will last long. From now onwards there will  
be no separation between us. Neither viBeeShaNa can bear it nor we. We all now become  
Your servants as long we live on this earth. You too have to protect us at all times and bestow  
Your eternal service to us. rAvaNa and other demons will now start fearing with viBeeShaNa  
although he does not have any qualities of demon because viBeeShaNa is now Your servant.

‘seetAm cha rAmAya nivEdya dEveem vasEma rAjan niha veeta SOkAh /’ enru  
rAvaNanukkum kooDa paramahitam SollumpaDikkeEDana prakruShTa jnAnamuDaiyavan.  
kainkaryamAhira parama puruShArtham peruhaikku sakrut kartavyamAna sAdhyOpAyattile  
vaSeekrutarAi, “rAmO vighravAn dharmah” ennumpaDiyirukkum perumAL

*siddhOpAyamenrum, ivartAmE vilakkuvArai teLivittu EkarasarAkki iruvahai paDAdapaDi porunda viDivArenrum tuNiyavalla mahAviSvAsa roopamAna jnAattaiyuDaiyavan.*

He is capable of giving sound advice to rAvaNa. viBeeShaNa has realized the great pleasure in serving rAma and now he is in a position to advice others about the greatness of Sree rAma and make them to surrender to Him.

*(mahAprAjnah)--: ‘sureevah SangeetaSchAseet nityam veeryENa rAGavE’ enru enakku piranda pazhiyillAdavan. innum kalanguhira engaLaipOla ivanum adiSankai paNNiNAnAhil, rAvaNaneDutta kailAsattai vAli erinda dunduBi kangAla kooDam paTTadu paDuttikkATTavENDumirE dEvereerukku. (saKitvam chAByupaitu nah)--kASi rAja mudalAna daramuDaiya rAjakumArarhaL perakkaDava ‘saKA dAsOsmi’ sakyattai kATTukeLundaruLa paNNina paramakAruNikaruDaiya prasAdattAIE Sree guha perumALum nAmum peTTTrArpOIE ivanum dEvereerukku tOzhan engira darampeTTTru rAkShasa jAtiyil kuDal tuvakkAluLLa vazhuvarumpaDi paNNiyaruLa vENDum. nAngaL aDiyOm enrAl uNmaiAhilum tan neermayAIE ivan isaiyAn; engaLukku tOzhan enrAhilum dEvereeraipOIE ivanum isaiyumbaDi paNNiyaruLa vENDum enradAhavumAm. ‘saKA dAsOsmi’ ennumavarAhaiyAIE nAngaL aDiyOmAha vENDum enru ivarukku tAtparyam. (aByupaitu)--vaiSravANan-tambiyAna mEnmayai iTTu anAdariyAdE vAnarangaLai aDimaikoLLa ivarai ninaippiDumbaDi paNNiyaruLa vENDum enru karuttu. ittAl dEhAtmaBramam mudalAna alvazhakkuhaLellAm kazhittu BAGavata SEShatva paryantamAna Bagavat SEShattvattilE nilai ninravarAhaiyAIE mahArAjar perumAL tiruvaDihaLile viBeeShaNazhwAnai SErttu, tAm avanukku aDimai Seyya manOratikkirAr.*

*ippaDi SaraNagatanAna viBeeShaNazhwAnukku apEkShtattaiyum, “nivEditayamAm kShipram” enru avan irandapaDiyE GaTakarAna tangaLukku apEkShitattaiyum mahArAjar viNNappam Seyya, adaDiyAha piranda SarANya manOratasiddhi Solla paDuhiradu.*

*“tatastu sugreeva vachO niSamBa tat hareeSwarENa aBihitam narESwarah / viBeeShaNEnASu jagAma sangamam patatri rAjEna yathA purandararah ||”*

*(tatastu sugreeva vachO niSamBa tat)--GaTakaruDaiyavum SaraNagatanuDaiyavum siddhiyirkATTil mahArAjar teLindu viNNappam Seida periya vArttai kETTaruLina pinbu, ivarhaL kATTittara nAm ippEru peTTTrOm enru perumALukku piranda siddhi viSEShattinuDaiya ETTram irundapaDi. (tatah)--SAstramum tammuDaiya vrataviSEShamum nirka, ippOdu tOzhanmAr vAkyamE SaraNagata parigrahattirku kAraNam enru kaikoNDaruLinAr enru tAtparyam. (narESwarah)--SaraNagata rakShaNattiruku muDiSooDina raGuvamSattilE piranda piravi ippOdu nilai ninradu enrirundAr. ‘hareeSwarENa aBihitam viBeeShaNEnASu jagAma’ enru anvayam. “tasmAt kShipram” engira SIOkattile mahArAjar viNNappam Seida viBeeShaNAdihaLuDaiya manOrata siddhi AnuShangika balamAha, Sree viBeeShaNazhwAnODE tamakkuNDAna sErttiyai tampErAha peTTTrAr. (Asu)--pradibandakangaLellAm kazhindAl swaroopa prAptattirku viLambamillaiyirE. idu perumALuDaiya tvarAdiSayam SonnapaDiyAhavumAm. (patatri rAjE na yathA purandarAh)----tannil sarva prakArattAlum periyana periya tiruvaDiyODE indran uravu paNNina pOdu indranukku pErAnAr pOIE, perumAL SarANagata lABattai tamakku niryatna siddhamAna alaByalABamAha tiruvuLLam paTTTrinAr enru tAtparyam.*

First sugreeva doubted the integrity of viBeeShaNa but after knowing Sree rAma’s mind and importance of SaraNagati dharma, he himself recommends to Sree rAma to accept viBeeShaNa since he has realized the good qualities of viBeeShaNa. Even though he is born in demon clan, he is acceptable as he is a good person. This is how sugreeva has changed. Till now we were not real servants. Now along with viBeeShaNa we have become real servants of Sree rAma. viBeeShaNa has made us realize this. Even though viBeeShaNa is the brother of kubEra he is not arrogant, hence along with him we also pray for Your eternal service. Thus

understanding the true qualities of a servant, sugreeva along with viBeeShaNa wants to perform prapatti at the lotus Feet of Sree rAma and also wants to be a servant of viBeeShaNa also. Thus Sree rAma gained both viBeeShaNa and sugreeva together as His eternal servants. Although rAma had firm convictions about SaraNAgati, he finally decided to accept viBeeShaNa, only after sugreeva praised him for viBeeShaNa's noble qualities.

Thus in this episode of viBeeShaNa SaraNAgati, Sree rAma became more rich by having taken to His fold all the four ministers of viBeeShaNa along with their master and also the entire vAnara kingdom led by sugreeva as all of them obtained single pointed devotion to Sree rAma as SaraNAgata rakShaka. Both Sree rAma and others got benefited by SaraNAgati. This is the meaning of SaraNya (Sree rAma), SaraNAgata (viBeeShaNa, sugreeva and others) sangama lABa (mutual benefit to both God and His devotees).

*SaraNya SaraNAgata sangamalABAdhikAra samAptam*

[Return to top](#)

## prapatti prakara prapanchAdikAra

*ippaDi onrAlum pratibandikka voNNAda oru ukti viSEShattAIE yatA pramANam SarNAgatan kOLina balam siddhittapaDiyai poduvilE Solli, mEl prAtiprakArattai vivarikkirAn.*

In this last chapter, the method of attaining the desired result from prapatti is explained.  
“rAGavENaBayE dattE sannatO rAvANAnujah /  
viBeeShaNO mahAprAjna Boomim samavalOkayan //”

There should be no doubts about the results of prapatti. It removes all fears.

*(rAGavENa)--mEnmai koNDu aBayapradhAnam paNNavENDiyirukka, aNuha voNNAdadenhira Bayam teerumbaDi parigrahitte avatAra daSaiyil neermai vinjiyirundadu. “dattam aSya aBayam mAya” enrutAm aruLiSeidadu pOrAmE, “Anayainam hariSrEShTa’ enru mahArAjaraiyum munnilaiyAkka avarum ‘aSmAbiS tulyO Bavatu’ enru viNNappam Seyya; ippaDi mudalihaLum isaiya, periya tiruvOlakkattilE ezhundirundu ‘Sree viBeeShaNAzhwAnukku aruLpADu’ enra pinbu perumAL paNNina aBaya pradhAnam nilai ninradAyiTTru enru tOnruhaikkAha ingE (aBayE dattE)-- enru anuvadikkiradu. (sannatO)--“Samyan nathah”—SaraNyanuDaiya nilaiyuDaimaiyilum neermaiylum mihavum eeDupaTTu “tAzhchchi maTTrengum tavirndu avan tALiNaikEEzh vAzhchchi” peTTrAn. aruLappaTTukku doorattilE uchitOpachAram paNNinAn ennavumam. (rAvANAnujah)--“na namEyam” enru irukka kaDava “vaNangalilarakkan” kiDanda vayiTTril kiDandavanukku varapraBAvattAIE vanda vahutta viShayattil vaNakkamidu. (viBeeShaNO)--oru vayiTTrilE kiDakkaSeida “viBeeShaNastu dharmAtmA na tu rAkShasa chEShTitah’ kumbakarNAdihaLir kATTil vEruru jAdiyAha pEr peTTravan. (mahAprAjna)--tAn kShaNam viLambikkil perumAL dharikka mATTAr enru doorattilE ingitam koNDu ariyavalla pErarivALan. (BoomimsamavalOkayan)--perumALuDaiya SaraNAgataVatsalyattaiyum murpaTTa vAnara mudalihaL peTTra peTTraiyum kaNDu tAn duShprakrutihaLaha rAvANAdihaLaiyum tiruttalAmOvenru hitOpadESArttham AnrusamsayattAIEyum vAtsalyattAIEyum ittanai kAlam kAl tAzhndadarku lajjittu kavizhtalaiyiTTAn munbu kallum taDiyumAi ninra vOlakkattai pArka anji ninrAn; ippOdu mudalihaLellAm mukta viShayattil AdivAhikarai pOla “pOTTri”“pallANDu” enru ninra nilaiyai kaNDu SaraNyan irunda divya dESattinuDaiya praBAvam irundapaDiyen enru pArttAn ennavumam; kallum taDiyum puhaTTu haiyum anjaliyumAi edirkoLLa nirkira olakattilE daNDaniDa iDam pArttAn ennavumAm. iSSlOkattirkku ‘sannata’ enru vAkyArttham talaikaTTuhiradu. ‘KAt papAta’ enru mElE anvayikkavumAm.*

Sree rAma declared aBaya to viBeeShaNa, not only that by sending sugreeva to bring viBeeShaNa he made viBeeShaNa know that there is no fear from sugreeva also. By accepting viBeeShaNa before all, He made viBeeShaNa to be fearless from anyone, making His “aBaya pradhAna” a permanent one. viBeeShaNa prostrated to Sree rAma from a distance showing all respects to Him indicating that he has come willingly without pressure from anybody. Even he is the brother of rAvaNa, he had inborn qualities like humility etc. viBeeShaNa would never tolerate any delay in coming to rAma and therefore prostrated from a distance showing his eagerness. viBeeShaNa has come to rAma not only for his redemption, but also in the hope that in the course of time, rAvaNa may also turn out to be a good man and can seek shelter with rAma. viBeeShaNa thought that he had actually delayed the matter. First viBeeShaNa got afraid by seeing the vAnara army who were holding weapons, but later when they stood without weapons after rAma gave “aBaya” to viBeeShaNa he was very happy and prostrated to the entire army in the midst of the huge congregation of vAnaras.

*“KAt papAta avanim hruShTah Baktairanucharaissahah ||” enakku SEShaBootarumAi paratantrarumAyirukkaiyAIE tan kaihaLum kAlhaLum pOIE tannilE Seruhi tanittOr upAya palangaLillAda nAlu rAkShasarODE kooDa uttESyamAna tiruvaDihaLaLavum Sella voNNAdapaDi harSha pAravaSyam taLLa tiruvaDihaLODE piravittuvakkuDaittAna BoomiyilE vizhundAn. paNDu rAvaNa sthAnattilE vizhundu EriTTukkoNDa rajassellAm pODumbaDi amAnava kara sparSam pOIE atyanta SOdakamAna tirumunbil BoomiyilE vizhundu, tiruvaDihaLai sparSikkaikku yOgyanAi pin ezhundirundu vandu, tiruvaDihaLilE talai SAikka vizhundapaDi SolluhirAn.*

*“sa tu rAmasya dharmAtmA nipapAta viBeeShaNah / pAdayOS SaraNAnvEShee chaturBi saha rAkShasaih ||”*

*(sa tu)--leelAviBootiyilEyuLLa silar “yooyam yooyam vayam vayam” engirapaDiyE vandErihaLana bandhukkaLODu tuvakkakaTTru, samsAra samudrattai kaDandu viShNu padattai kiTTinAl pirakkum vErupADu pOIE irundadu (rAmasya)--viBeeShaNazhwaAnukku bahumuKa paribavattAIE piranda paritApamellAm kazhiyumpaDi ramaNeeyamAyirundadu. “dayaradan peTTra marahadamaNi taDa mirE”. (dharmAtmA)--pazhaiya pOlihaLana dharmangaL pOlanrikke irukkira SaraNagatidharmam oru vaDivu koNDArpOIE irundAn. (pAdayOS SaraNAnvEShee)--“tanmai perutti tan tALiNai keezh koLLumappan” tiruvaDihaLilE tanakkku nilai ninra puhaliDattai ASaippaTTAn. ‘pAdayOr nipapAta’ enru anvayikkavumAm. idu Sree vaikuNThanAthan truvaDihaLai muktan perumpaDikku mudalippu. ippaDi oruvan SaraNagatanAi tiruvaDihaLai perumpOdu, avanai paTTrinArkkum avanuDaiya AtmAtmeeya para samarpaNattilE tuvakkuNDana paDiyinAIE tanittu SaraNagati paNNavENDAdE tanittu pareekShippAruminrikke rAjasEvakaruDaiya stanandhayarukku pOIE puruShArthalABam tulyamAm enru “paSumanuShyah pakSheevAyE cha vaiShNava samSrayAh / tEnaiva tE prayAsyanti tat viShNOh paramam padam ||”*

*ityAdihaLil Solluhira SastrArhattai veLiyiDuhirAn (chaturbiSSaha rAkShasaih)--.*

*ippaDi sAparikranAna Sree viBeeShaNazhwaAn perumAL tiruvaDihaLai peTTrapaDi Solli, muktanum Sree vaikuNTha nAthanukkum pOIE Sree viBeeShaNazhwaAnukkum perumALukkum piranda samvAda muhattAIE prApti rasa pareevAhattai udAharikkirAn. “abraveechcha tadA vAkyam rAmam tatra viBeeShaNah / dharmayuktam cha yuktam cha sampratam sampraharShaNam || anujO rAvaNasyamaham tEna chASmyavamAnitah / Bavantam sarva BootAnAm SaraNyam SaraNam gatah||”*

*“parityaktA mayA lankAmitrANi cha dhanAni cha / Bavat gatam mE rAjyam cha jeevitam cha suKANi cha || tasya tat vachanam SrutvA rAmO vachanamabraveet / vachasa sAntvayitvainam lOchanAByam pibanniva / AkyAhi mama tatvEna rAkShasAnAm balABalam ||”*

*(abraveechcha)--tiruvaDihaLilE AtmAtmeeya para samarppaNam paNNuhaiyAlE  
'tachchintam yattarpaNam' engirapaDiyE manassu paDaitta prayOjanam peTTrAn.*

*tiruvaDihaLilE vizhuhaiyAlE Sareeram paDaitta balam peTTrAn. ippOdu vAk indriyamum  
krutArttamAmpaDi perumALukku oru vArttai viNNappam Seyya peTTrAn.  
(tatra)--SanduShTanAna swAmikku aDaiyALamAha "diSatyASanamapyAsE" enru  
neediSAstrattil SolluhirapaDiyE perumAL kATTa iLaiya perumALukkum mahArAjarukkum  
aNuha tuNukkiDumpaDiyAna tiruvaDi pakkattilE (tadA)--perumALukku kuSala praSnam  
paNna iDam koDuttilan. (rAmam)--munbu nivEdayata' enru mudalihaLai munnilaiyAkki  
viNNappam SeidAn; ippOdu 'asmABis tulyOBavatu' enru mahArAjar koDutta daram  
peTTravanAhaiyAlE perumAL tammuDanE vArttai Solla peTTrAn (viBeeShaNa)--  
perumALuDanE ivan EkAntattilE vArttai SolluhirapOdu*

Along with his four ministers he fell before rAma in the presence of AnjanEya and others as he has attained the highest goal of his life. By falling at the feet of rAma, he got rid of all the sins attached to him by the association he had with rAvaNa.

rAma appeared to viBeeShaNa, like one who removed all the humiliations he had experienced with rAvaNa. This is similar to the state of mukta (liberated soul) when he attains mOkSha namely vaikuNTha. With the example of the four ministers of viBeeShaNa one can infer that those who become servants of true Sree vaiShNavas can also attain mOkSha. One attains maximum bliss (AnandatiSaya) by performing prapatti, as viBeeShaNa attained. By prostrating before Sree rAma, viBeeShaNa body and mind got purified and he became a fit person to attain mOkSha. The lotus Feet of Sree rAma became his place to stand just as a liberated soul stand near the lotus feet of the Lord at vaikuNTha.

*rAvaNan vazhiyilodungina rAkShasarkellAm kuDal karikkumpaDiyAyiTTru. perumAL  
ivanukku aBayapradhAnam paNNina pinbu ivan BayamellAm ivan virOdhihaL nenjilE  
kuDippukkadu. (dharmayuktam cha)--ivanuDaiya dharm viSESham irundapaDi;  
balattai koDuttu nasiyAdE ivar pEr SonnAraiyellAm rakShikkumpaDi "na jAtu  
heeyatE" engira nilaiyilE ninradu. krutajnataiyAhira nilaikinra dharmattODE  
kooDiyiruppadennavumAm. (yuktam cha)--tan krutajnataikkum pariShattinuDaiya  
madippukkumeeDAha perumAL tiru munbE viNNappam SeidAl kETTArAdapaDi  
"Sevikkiniya Senjollana" (vAkyam)--vArttaiyai (sAmpratam sampraharShaNam)--  
idarkku mEloru balam kaNisikka vENDAda ippODE anuBava sArasyamE  
ativElamAyirukkai.*

After viBeeShaNa was accepted by Sree rAma, the entire rAkShasa clan starting from rAvaNa got afraid of Sree rAma and viBeeShaNa. Through viBeeShaNa's SaraNagati it became very clear that any one at any time and at any place, in which ever condition he is, he can attain the Supreme abode by performing prapatti. There is no need to see auspicious time, place etc. to perform prapatti. prapatti, remove all evils and simultaneously confers all good to those who perform it. The "anjali" done as a means to prapatti will never go wasted. It confers the desired result.

*mEliraNDu SIOkangaLum dwayattil poorvOttara kaNDangaLai vivarikkinnrana;  
(anujO rAvaNasyamaham)--trai lOkyamum kooDiKETkavoNNAdapaDi anyayakAriyAi  
kadaruvitta rAvANanukku pin pirandavanAhaiyAlE avan vAsattAlE dooShitamAna kuDalilE  
pirandEn. (tEna chASmi avamAnitah)--en dOShangaLai nErAha kaNDu sAtvikar  
avamAnam paNna peTTrEnAhil aduvumurutaramAhalAyiTTru; angananrikke nAn  
pAtrapAtravivEkam paNNAdE hitam Solla pOnadarkku pApakarmangaLukku muDi  
SooDina rAvANan ALiTTu paribavikka avan gOShTikkumAhAdE pOnDEn. (Bavantam sarva  
BootAnAm SaraNyam SaraNam gatah)--dEvareer anAlOchita viSEShASESha loka  
SaraNyarAna paDiyinAlE rAvANanilum taNNiBanAna enakkum puhaliDam Aveer enru,*



*pitAmaha vara prasAdattinAIE oru veLichchirippu mun kATTa SaraNya guNa poorttiyuDaiya dEvareerai SaraNamAha aDaindE. “sakrudEva prapa trayA” engirapaDiyE munbE SaraNagati paNNi, “dattamastyA Bayam ShayA” engirapaDiyE balamum peTTravan ippOdu tirumbiyum prapatti paNNuhirAnallan; idu tanniShTaiyai anusandittu, tanakkum kooDa perumAL puhaliDamAnapaDikku krutajnanAi koNDADinapaDi.*

viBeeShaNa expresses deep gratitude to Sree rAma for accepting in spite of many odds. By performing prapatti one gets immense pleasure and peace which comes without being asked for. The meaning of “dwaya” mantra is clearly indicated in viBeeShaNa SaraNagati.

*munbE ‘rAjya kAngkShee rAkShasa’ enru tanakku piranda pazhi teerumpaDi uttarakANDattin paDiyE tannuDaiya ananya prayOjanattai veLiyiDuhirAn. (parityaktA mayA lankA)--engaLukku kulagramAgatamAna paDaiveeDAyirukka ittai haribAhyarAyirukkum pAlhikAdihaLuDaiya dESangaLai satvaskarAnavarhaLvuDumAppOIE savAsanamAha viTTEn. (parityaktA)--paritas tyaktA—avvooril tuvakkuDaiyava ellAvaTTraiyum aruvaruttEn. (mayA parityaktA)--nAn tuvakkara viTTEn. dEvareer lankai enru pEriTTu oru vilangai pooTTuhireerO enru naDunga ninrEn, (mitrANi cha)--“mitra drOha pAtakam” ennumpaDi irukka SeidE dEvareerOdE virOditta mitrarhaLai SatrukkaL enru kaiviTTEn (dhanAni cha)--“Apadartham dhanam rakShEt” dhanangaLaiyum avaTTroDE tuvakkuttAnE ApattuhaLukku kAraNamAha kaNDapaDiyinAIE viTTEn. ‘cha’kAraNattAIE “pitaram mAtaram” dEvareer tiruvaDihaLilE sEvaikku viruddhangaLellAvaTTraiyum viTTEn engirAn.*

*nATTAr puruShArthamenrikku mavaTTraiellam viTTeerAhilum, avaTTTrinuDaiya izhavu nenjilE kiDavAdOennil; tiruppArkaDalilE vAi vaittavanukku nAippAlkuDiyAda vizhavu uNDO enhirAn; (Bavat gatam mE rAjyam cha jeevitam cha suKAni cha)--BogOpakaraNangaLum, BoktAvAna ennuDaiya sattaikum, BohangaLumellAm dEvareerai anuBavikkaiyAhira mahAsamudrattil tivaDaihaLilE odungi kiDakkum. idu samudrattile kuLappaDiyum uNdu ennumAppOIE irupadoru pASuram.*

‘naichyanu sandhAnam’ (expressing one’s utter inability and sins) is shown in saying that “i am brother of rAvaNa” (rAvaNasya anujam) as rAvaNa is a wicked person. “i am being humiliated by rAvaNa” (tachchava mamitah) indicates that i don’t want to stay with him any more indicating the fitness to join rAma. Since rAma is the protector of the entire world, viBeeShaNa cannot be isolated as he comes from enemy’s side. rAma is equal to all.

“sakradEva prapannaya” indicates that prapatti should be performed only once; prapatti should not be performed again and again for the same desired result.

Since viBeeShaNa has come leaving his wife and sons, his “ananya prayOjanatva” (no other desire except to attain rAma) is clearly indicated.

“Since lanka was no more the place to live in on as it was full of atheists, i felt lanka” indicates that viBeeShaNa wanted to shun the evil company forever. i also left the company of my other friends who were loyal to rAvaNa. i also gave up my wealth which i had collected as “Apaddhana” as i felt rAma is my wealth. i have come to Your feet, leaving away my wife, children, relatives and all and considering You as my all in all. i have abandoned everything which is against Your sEva. i have no regrets for having abandoned all my wealth, relatives etc, as i have come to the abode of nectar. All my pleasure is in enjoying Your (rAma) company.

*ippaDi ananya prayOjananAna viBeeShANazhwAnukku mEl lankA rAjyam vandapaDi ennennil adu rAmaniyOhAnu pAlana raSikanAna ivanukku*



For such a true devotee like viBeeShaNa, who wanted nothing except devotion to Sree rAma, after the death of rAvaNa, ordered him to get coronated in lanka rAjya as He wanted to confer all boons to His devotees who take refuge in Him.

“ninnaiyE tAn vENDi neeLSelvam vENDAdAn tannaiyE tAn vENDum Selvam”  
engirapaDiyE ippaDi SaraNagatan pASurattile eeDupaTTa perumALukku piranda  
irakkattaiyum adaDiyAha aruLi Seida prakArattaiyum SolluhirAn (tasya)--ityAdiyAl  
(tasya)--ananya SaraNanAi; ananya prayOjananAnavanuDaiya (tatvachanam)-- Akinchanya  
ananyagativa puraskAramAha dwayArtha paramAna vachanattai. (rAmO vachanam  
apraveet)--“dwiSSaram nABissandhattE dwih sthApayati nASritAn/  
dwirdadAti na chArthiByO rAmO dwir naBiBAShatE//”  
enru kavi pADinAl idu paramArithamAi irukkumpaDi guNAdiSayamuDaiya perumAL Sree  
viBeeShaNAzhwAn kAryattai paTTra ini oru vaktavyam illAmayiAlE tammuDaiya avatAra  
prayOjana duShkrut vinASattirkku upayuktamAha “AgrAhi mama tatvEna rAkShasAnAm  
balAbalam” enru rAkShasa vruttAntattai kETTaruLinAr. (vachasA sAntwavitvainam)-- neer  
idarkku munbu paTTa Sirumai ellAm namakkAha anro? idellAm ErkanavE kOlaperAdE  
SaparAdarAna nAmanro paTTom’ ennumA pOIE inSollAlE ivanai uruha paNNi aruLi  
SeidAr. aruLi SeihirapOdu (IOchanAByAm pipanniva)-- peruviDAippaTTavan taNNeerai  
kaNDAl orukkAlulm viDamATTAdAr pOIE “pArittutAnenai muTTra paruhinAn”  
ityAdihaLirpaDiyE anuBaviyA ninru koNDu anavadhika dayA souhArda anurAga  
karpangaLana tirukkaNhaLAIE Sree vaikuNThanAthan muktanai pArttaruLumAppOIE  
kuLira pArttaruLi AlAngaTTiyai viTTerindAr pOIE avanai “seedeeBootO nirAmayah”  
ennumpaDi paNNi koNDu vArttaiyaruLi SeidAr. idarkku mEluLLadellAm Sree  
viBeeShaNAzhwAn manOratitta kainkaryattirukku uruppAna pArippAha kaNDu koLvadu.

“rAkAntE ruddha langaSchuta PaNikadanO dhoomradruk-vajradamShTrou  
BangatvA akampam prahastam daSamuKa makuTam kumbakarNAdikAyou /  
brahmAstra china kumBadikamatha makarAkSham cha hatvEndraSatrum  
jitvar Gasrais tribis tam sahabalamavadheet rAvaNam rAmaBadrah //”

“apadiSya vEnkaTESham swahasta samsakta toolika tulyam /  
aBayA pradhAna sAram guru prasAdah swayam vyaliKat //”

ponnaiyihazhandu ruhangaL pulliyapulluhandAl mannareDuppadap ponnalladE  
mannulahanaittum tannaiyaDaindiDattAnaruL Seyyum tanichchilaiyOn ponnaDi  
nAmaDaindOm puramAren kolSeidiDile.

“vEdattiraLil vidiyuNarndOrhaL viritturaitta  
kAdarkadiyaiyum jnAnattaiyum karumangaLaiyum  
sAdikkavalla SaraNagati tanininra nilai OdattoDangumezhuttinrirattiluNarminhaLE /  
moovulahun tan pizhaiyattAnE SATTra  
munivarhaLum dEvarhaLum muninda vannAL  
tAvaridA engum pOi taLarndu veezhnda  
tanikkAn tAniranda uyir vazhangI  
kAvalini emakkengu kaDanenreNNi  
kANanilaiyilachchinai anriTTavaLLal  
Eval payanirakkamidum kArenrOdum  
ezhiluDaiyAriNaiyaDi keezhiruppOnAmE //”

Just like the arrow of rAma which never fails, the prapatti done at the Feet of Sree rAma never fails. Those who do prapatti need not ask for any other thing as everything will be granted by God.

The assurance given by Sree rAma cannot be questioned at all as He never speaks two words (dwirnaBiBaSatE). He consoled viBeeShaNa not to worry about anything in future as rAma is his refuge, and be rest assured about his protection.

rAma saw viBeeShaNa with lovely glances which was like flow of nectar; just like the

Supreme Lord sees the liberated soul in vaikuNTha with love. viBeeShaNa desired eternal service (nirantara kainkarya) and it was granted to him by Sree rAma.

Thus in this episode of viBeeShaNa SaraNAgati where Sree rAma gave “aBaya” to all, it is well established beyond doubt that one who does prapatti at the lotus feet of the Lord will attain mOkSha (salvation) besides getting all their desired fruits in life.

Finally Sree dESika says that the almighty Lord Himself has written this work through him as an instrument. By the grace of his preceptors (AchAryas) Sree dESika was able to write this work called “aBaya pradhAna sAra” which highlights all the important tenets of SaraNAgati. Those who read this and perform prapatti through the AchAryas will attain extreme bliss and single pointed devotion towards the Lord Sree rAma.

*prapatti prakara prapanchAdikAra samAptam*

[Return to top](#)

*aBaya pradhAna sAram muTTriTTru.*